CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MAY 23, 1835. NO. 719.---VOL. XIV.—NO. 41.

RELIGIOUS MISCELLANY.

GUTZLAFF IN CHINA.

Extract of a letter from Rev. C. Gutzlaff to P. Perit Esq. in the N. Y. Observer of May 9th.

This indefatigable German Missionary we are told, and we can easily credit the account when we read his reports of himself, has a remarkable faculty of ingratiating himself with the natives of China. He is said to be well acquainted both with the written and spoken language of that country, and in all his intercourse with the people there is a confiding manner that gathers crowds about him. In his travels (and we have never read of any one who was so successful in penetrating into the different districts in China) he *nationalizes* himself, so to speak, in conformity to the manners and customs, and sometimes we are told to the costume of the people whom he is aiming to serve, to enlighten and convert. ED.

Distribution of Books at Po-tow, &c. on the Sabbath.

The 20th (of July) was a fine summer's day. It was the Lord's sabbath, and my whole mind was filled with heavenly joy. So I went towards a place called Po-tow, singing and rejoicing in the Lord, my pockets and bags filled with medicines and the boxes with books. On the beach we met a number of poor individuals, engaged in collecting a few small oysters, which they carefully salt and eat with their potatoes. It was impossible to pass them without giving them a few books, and talking some words of consolation. The farther we penetrated inland, the more numerous the villages. In passing a small ravine, the people, aware of my having books, had placed themselves so advantageously, that I had either to satisfy their demands, or to go back. Thus I opened my treasures, and began the distribution; the presents were received with the warmest thanks, and I had only to regret that my stock was too soon exhausted; yet I consoled them with having another box in the boat, whilst, standing under a tree, I commenced my medical operations. Many an individual was profuse in his gratitude, and some offered small presents, which I refused to accept. A numerous train accompanied me to the boat, and it was very lucky that she did not sink, for the crowd around it, who waded up to the neck through the water, was very large. When every leaf had gotten its owner, they took a cheerful farewell, and requested me to re-visit their village.

Eagerness of the people for the books.

The following days were passed in similar visits. I had often to wade through swamps and ditches, and thus found no further use for shoes and stockings. Often I have regretted that some old, well deserving individuals, did not share in the general scramble, and solicited me in vain to bestow a gift upon them—especially one old soldier, about the age of 60, who knew how to read, and was desirous to make himself acquainted with the contents of the Christian books. He had stood a considerable time in anxious expectation, whether the young men of the village would leave him one book. He came finally, up to me, seeing the hopelessness of the case, and forcing his way through the crowd, obtained a book, which another snatched again out of his hand. He was at this instance of rapacity almost moved to tears, and besought me instantly not to forget him at the next distribution.

Anxious to prevent the impetuosity, I placed myself upon a rock, addressed the inhabitants of a large village, and exhorted them to behave quietly during the distribution which was to ensue. They promised obedience to this injunction; but scarcely had I opened the book box, when they forgot themselves, and became themselves the distributers, assuring me that they would peruse them with the greater eagerness, since they themselves had made the choice. I could not help myself, and yielded to their wishes.

Hospitality and kindness of the people.

In visiting village by village, hamlet by hamlet, where I principally scattered the Scriptures, I met with the most affectionate reception. There was not a hovel, where we were not invited to stay over the breakfast, and to partake of their homely fare. The women, too, showed themselves most officious to render us small services, and waited for us with tea, when they saw us advance towards their houses. A man whom I had known previously, took a great interest in making the people acquainted with the object of our mission, in order to draw the attention of his neighbors to the books, and to increase the interest felt in them. Indeed I have never found so much kind care, and so ready a desire of obtaining the Scriptures, as on this occasion. Therefore I blessed the Lord for his goodness, whilst praying that he might pour out his Holy Spirit for the salvation of these poor people. As the demand was so very general, and my visits frequent, my large stock, amounting to more than I used to circulate formerly in southern Asia within two years, was exhausted.

Swamping the boat—Loss of medicines—Damage to books.

I took the last box to a village inhabited by the refuse of the people. The sea was running high, and the boat swamped; the bookbox, however, was carried safely on shore by the surf. All wet, I jumped through the surf on shore. My medicine was all lost and floating about; but I rejoiced, that at least the box had been saved. Deferring the distribution so long, till some of the books which had gotten wet might become dry, I succeeded at first to overcome the impatience of the numerous bystanders; but, all on a sudden, they told me plainly that they must have them. Delay would have been inprudent, and have only exposed me to their bitter vituperations; thus I went to work, and the volumes were very soon scattered.

Curiosity of the people—Preaching to the multitude.

The curiosity of the people to see us was here greater than in any of the other places. Even the females came down to the beach to have a peep at us. During the time our people were bailing the boat, I preached to my curious auditors, who behaved very quietly as soon as I commenced speaking, and moreover took a lively interest in the doctrines. Having propounded questions and received answers, repeated the subject, and expatiated upon the principal point, I parted with them in the most cheerful mood.

SPECIAL DIVINE INFLUENCES.

The following is an extract from the valuable Essay on Divine Influence, in the Christian Examiner, of which we made mention in our last number.

Our next objection to the doctrine in question, is, that it is derogatory to all just and elevated views of the character of God. It represents him, not as a Being of uniform and unchangeable goodness, but as inconsistent and capricious in the bestowment of his favors; not as the everlasting and ever present Father and Friend of all his creatures, but as partial in the allotment of his goodness, equally in regard to person, place and time. We do not assert, and we are happy not to think, that this is intended by the more intelligent of those who advocate and press the doctrine. But, it is, we apprehend, the necessary inference from it; and it is, in point of fact, the impression which is generally received from it. What should we think of a father of a numerous family, who should at some particular time, and on grounds of preference known only to himself, select from his children one or two individuals, inhabiting some favored spot, as the objects of his "special" favor, and "pass by" all the rest, with only an ordinary expression of good will, and this, too, without any especial merit on the part of the favored ones, and while all the rest equally desired, and equally sought, and equally labored, and so far as conduct is concerned, equally *deserved* these tokens of his love? Would not this be justly deemed an instance of favoritism? Would it not be considered essentially partial and unjust? But how does it differ from the case before us? The "special" and peculiar presence of God, in saving the souls of men, is said to be manifested in a certain place, and in the midst of a certain community. That place and that community are considered as being extraordinarily favored. Here it is, for the time, that the "clouds of mercy" gather. Here it is, for the time, that the "showers of grace" descend. Here it is, for the time, that the "effusion of the Spirit" is poured out. An allusion, and as it seems to us, an ignorant, or, at least, a scarcely reverent allusion, is made to the day of Pentecost, as if the age of miracles had not passed away, and as if there were the slightest similarity in the circumstances of the two events. The Spirit of God is said to come down "like a mighty rushing wind." Thanks are offered for this "special season of refreshing from the presence of the Lord." This is declared to be the "accepted" time, and, it may be, the only accepted time for repentance, at that particular period and place. There must be no delay, no, not for an instant, in taking advantage of this propitious season, lest it pass away, never, never to return, and the sinner then and there be left to hopeless despair. Tidings of its approach and progress are spread over the broad land. It is announced from pulpit to pulpit. It is recognised by thousands of sympathizing spirits in prayer. Newspapers and tracts take up the intelligence, and send it into every nook and corner of the country. Its heralds are found in the villages and in the town; at the corners of the streets, and around the domestic hearth. Minute chronicles are kept of its duration and results. Individual cases of what are thought to be proofs of its presence are given with a minute and offensive particularity. Those strugglings of the soul with itself, which instinctively shun all public observation, are brought into open day, and exposed to the common gaze. The first alarm; the subsequent gloom; the raging of the yet unsanctified passions; the wrestling, as it is irreverently called, of the yet unsubdued spirit with Almighty God; the sinking energies and last throbbings of the spent and passive soul; and then the upward series of the glimmering hope; the brightening joy; the decisive change; and finally, the rapturous, and, may we not say, the presumptuous confidence of pardon sealed, and heaven secured;—all these are recorded, sent abroad, and learned by rote, as examples of the "special" influences of the Spirit of God. But wherefore is it that this particular spot is thus made, for the time, the resting-place of the ark of safety? None can tell. The blessed boon may have been sought and toiled and prayed for by these very individuals years before, but in vain. What becomes of the other tens of thousands of communities of Christians, who are not thus "specially" visited, even of those, too, who sympathize in the same belief, and are divided, it may be, by a merely arbitrary line of township or parish from the favored one? They are left out of that circle to which the "special" blessing of God is confined. And wherefore? None can tell. They have sought and toiled and prayed with equal faith and earnestness as those who enjoy the peculiar favor; but it is in vain. They are still left barren, and unrefreshed by these "showers of grace." Now, how does this differ from the case we have supposed, of a father selecting a portion of his children, at some particular time and place, as the peculiar objects of his love and care, while all the rest are "passed by" with only an ordinary expression of his good will? And if this would be considered an instance of favoritism, partiality, and injustice, in the earthly parent, can we avoid a similar inference, shocking as it is, in regard to our Heavenly Father?

[From the St. Louis Observer.]

INFIDEL ASSURANCE.

I have often remarked with what unblushing assurance, the infidel speaks of the unreasonableness and absurdities of the Christian religion; with what triumph and exultation he will repeat over and over again, for the thousandth time, the stale objections against the Bible, as though an answer to them had never been given or attempted. In conversation however, he manifests the most shameful ignorance concerning the most undeniable facts, connected with the history of the Christian revelation. I have often found him "willingly ignorant" of things which almost every school-boy could have told him.

A few days since, I happened in the company of one, who with his wife was a confirmed atheist. He professed himself convinced that "the Bible was an imposition," "the story of the creation was a fable," "that hell was a bugbear," and that "death was an eternal sleep." Such a thought, however, could have been entertained by no one at all acquainted with the common class of infidels, with which our country abounds. To confirm my supposition, that gross ignorance was at the bottom of his scepticism, I put to him a few questions. To a remark which he had made as to the impossibility of bringing any arguments to prove the truth of christianity, I asked,

"Have you read what Bishop M'Ilvaine has advanced in his lectures?"

"Bishop M'Ilvaine? No, I never heard of his book."

"You have doubtless then read Bishop Wilson's two volumes on the evidences of Christianity?"

"No, I never heard of them."

"Perhaps you have seen the work written by Dr Alexander on the same subject."

"I did'nt know there was such a book."

"Have you not seen, then, Dr Chalmers' Evidences, and read his chapter "on the way of proposing the argument to Atheistical infidels?" It is just suited to your case."

"No, I can't say that I have."

"I can't think, then, that you have ever looked into Butler's Analogy between Natural and Revealed Religion, or the larger book of Thomas Hartwell Horne, a book replete with learning and research."

"You are right."

"But you must have read a little treatise by Leslie, termed "A short and easy method with the Deists." It would not have taken more than two hours of your time. One anxious to know the truth as you profess to be, would not have grudged an evening spent in such a way."

"The truth is I have never read any work on the Evidences of Christianity."

"I thought as much; and yet I have not mentioned the tenth part of the numerous and able works which have been printed on the subject. I dare say, however, you have read Paine's Age of Reason."

"I have read his Theological Works. I think him a good writer."

"Of course then you have read his "Age of Reason." But have you not seen any of the 50 answers to Paine? There is Watson's "Apology for the Bible, addressed to Thos. Paine," in which every thing like argument in Paine's work is fully met and answered. It can be had for a few shillings at the most. One who loves the truth, would not care much about a dollar or even two, in procuring the means of knowing the truth."

"Watson? who is he? I don't know him."

"I see how it is. You've confined your reading altogether to such works, as Paine's, Cooper's, and Wright's," I replied, glancing at an Infidel weekly publication, to which I found he was a subscriber. "Don't you know," I asked again, "that one real argument is enough to prove a fact, and that every additional argument only confirms what was before proved? For instance, if I wish to convince any one that you are a living being, it is enough for me to say that you can hold conversation with me. I might prove it in many other ways, but this is enough to satisfy any reasonable person that you are a living being. You cannot therefore be certain that Christianity is not true until you have examined *every* argument which its friends can advance, and until you have refuted them all. So long as one remains which cannot be answered, or shaken, you cannot be certain that it is not what it professes to be."

"It is so. One real argument, I admit is enough. But I don't believe there is one for the Bible."

"How can you know this, when you have not read a single book in which those arguments are presented. There may be a thousand such, for all you know. I only ask you, therefore, to do a very rational thing, when I request you to read this little treatise of four pages, by Fletcher, on the Evidences of Christianity."

He promised me that he would, and consented also to read some other works on the same subject, which I offered to lend him. Let me advise every infidel to act in the same manner. In a few days, he may read several volumes, which he may procure at the cost of some two or three dollars. Will any infidel say that he cannot spare so much time and money? I am persuaded that if he speaks honestly he will not. What say you, my friend? will you read both sides?

P———y.

[From the New England Spectator.]

AUBURN THEOLOGICAL SEMINARY.

The Auburn Theological Seminary was established by the synod of Geneva in 1819, incorporated in 1820, and went into operation in 1821. The act of incorporation placed the institution under the direction of a board of trustees, and a board of commissioners, the commissioners to be annually chosen by the several presbyteries named in the act, (said presbyteries are now embraced in the synods of Genesee, Geneva, and Oneida,) and by such other presbyteries in the state of New-York as might associate with them. When the institution went into operation, in the fall of 1821, there were three professors, and during the first year, from eight to twelve students. In 1823, the professorship of Christian Theology was endowed, and a professor elected to fill that station. The whole number of students who have left this institution, and are now employed in preaching the gospel, is 240. Of these, about 50 have gone to the Mississippi valley, some to the southern states, 60 or 70 are now preaching in this state, 12 or more have gone on foreign missions, viz: 5 to Sandwich Islands, 1 to Siam, 1 to Cyprus, 1 to Ceylon, 1 to Rocky mountains, 1 to Canada—the remainder being scattered through various sections of our country. The number of students at present connected with the institution is between 50 and 60; 20 of these entered last fall. The senior class contains from 15 to 20. The Faculty at present consists of Rev. James Richards, D. D., Rev. M. L. R. Perrine, D. D., Rev. Henry Mills, D. D., and Rev. Samuel H. Cox, D. D., professor elect, who is expected to enter upon the duties of his office at the commencement of the summer term. The seminary buildings are substantial stone edifices, in a delightful situation. The library contains about 4,000 volumes.

SECURITY FOR LIBERTY.

Extract from Beecher's Lectures on Skepticism.

"Twice, in France, the physical power has gained the ascendancy over law; and by the last victory, the discovery has been made, that to patriots, cities are fortresses, and pavements munitions.—This is one of the most glorious and dreadful discoveries of modern days—glorious in its ultimate results, in the emancipation of the world, but dreadful in those intervening revolutions which power may achieve in the conquest of liberty, without corresponding intelligence and virtue for its permanent preservation.

The conquest of liberty is not difficult—the question is, where to put it—with whom to intrust it. If to the multitude who achieved it, it be committed, it will perish by anarchy. If national guards are employed for its defence, the bayonets which protect it are at any moment able to destroy it for a military despotism. If to a republican king it be entrusted, it will have to be regulated by state policy, and fed on bread and water, until the action of her heart, and the movement of her tongue, and the power of her arm, as under the deadly incubus, shall cease. There is not in this wide world a safe deposit for liberty, but the hearts of patriots, so enlightened, as to be able to judge of correct legislation, and so patient and disinterested as to practice self-denial and self-government, for the public good.

But can such a state of society be found and maintained without the bible, and the institutions of christianity? Did a condition of unperverted liberty, uninspired by christianity, ever bless the world through any considerable period of duration? The power of a favoring clime, and the force of genius, did thrust up from the dead level of monotonous despotism, the republics of Greece to a temporary liberty; but it was a patent model only, compared with such a nation as this; and it was partial, and capricious, and of short duration, and rendered illustrious, rather by the darkness which preceded and followed, than by the benign influence of its own beams.

Certainly it is Christianity which, in this country, rocked the cradle of our liberties, defended our youth, and brought us up to manhood. And it has been proved that under her auspices three millions and twelve millions of people may be protected and governed. But that twenty, fifty, or a hundred millions can, without a vast augmentation of her moral power over mind, has not been proved—while all past [illegible] nation announce that Christianity is our best hope, and that without it our destruction does not slumber.

During all past ages, the vast majority of the human family, unblest by revelation, have been idolaters and slaves; and at the present time, all nations upon whom the sun of righteousness has not arisen, are in deep darkness, and are crushed by a grievous despotism. Daylight is not more uniformly found in the track the sun, than civil liberty is found in the track of Christianity, and despotism in its absence."

UNION OF CHRISTIANS.

Extract from a sermon delivered in Madison Ia. by Rev. Andrew Wylie, D. D. President of Indiana College.

"It would greatly tend to promote the purity as well as the peace of the church, if her public teachers in all the different denominations should as with one consent, avoid the points of sectarian peculiarity, and, both in their public ministrations, and private intercourse among their people, insist more than any of them do, on the great matters of personal piety, and social duty. The religion of Christ is eminently practical. 'Why call ye me Lord, Lord, and do not the things which I say.' Nothing is revealed to us in the Bible to be believed. Every thing is in order to practice. And it is worthy of observation, that wherever the spirit, and power of true piety prevail, there is no disposition to indulge in sectarian disputes, or to magnify sectarian differences, or to cherish sectarian feelings. The convinced sinner, whose mind is absorbed in the question, 'what shall I do to be saved?' and the experienced Christain, fighting the good fight of faith, or dying in the triumph of hope, turn away in disgust from these speculations, which inflame the passions of the sectarian zealot. The active philanthropist regards them not. It is the idle mind that seeks to amuse itself in vain speculation, and empty theory."

BABYLON.

'It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:' Isa. xiii. 20.

The prophet Isaiah was here foretelling the destruction of Babylon the queen of cities. It was to be so reduced that no shepherds with their flocks should find repose among the shattered palaces as was wont to be the case in many ruined cities spoken of in scripture. In the oriental countries it is common for the shepherds to shelter their flocks from the heat of the day, and the dangers of the night among the ruins of towns and cities.

Dr Chandler a traveller in those regions speaking of Ephesus says: 'A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the patridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and christianity, which was there nursed by apostles and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible. The description of those ruined cities is melancholy indeed: there the hooting of the midnight owl is heard and the mournful cry of the jackall as if forsaken by his companions; the fires are blazing amid the ruins and the villagers are collected about them in savage groups, while the flames, the stars and the pale moon afford a dim prospect of ruin and desolation.' The text speaks of the destruction of a city more thoroughly complete, even shepherds were not to make use of their ruins, human footsteps were not to be seen—intelligent beings were not to repose where once stood an opulent city. How solemn the consideration that the time will come when the beautiful cities of our own country shall become heaps of rubbish, the silence of death reign over them and the myriads of intelligent creatures which now inhabit them shall be quietly sleeping in the narrow tomb.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

A VISIT TO MY NATIVE VILLAGE.

Even at the risk of being thought partial to the place of my nativity I must say that in all my wandering I have seldom if ever beheld a spot for which nature has done so much as for the little nook in which my scene, founded on fact, is laid. It is situated like a bird's nest among the hills in Maine. It is not frequented by strangers, still the occasional visiter and traveller of taste always speak of it with admiration. Near the centre of the town is a steep eminence like a knob in a tea-cup, where I often went when a boy to view the amphitheatre which gradully rose from its base in all directions. Directly at your feet on the south of it was the green common hemmed in with the village buildings which extended round to the west. A large stream covered with mills and lumber flowed through one end of the village abounding with life and activity. Connected with it, were four large ponds some of them just visible through the tops of the native forests, quivered and sparkled in the sunbeams. Extending your vision you saw farm gradually rise beyond farm, of the richest soil. Neat houses were scattered like pearls upon the landscape. You could sit and watch the green fields covered with grass and grain, and see wave chase wave as easily as in the pond below, and it needed but little imagination to weave the corn-hills into various forms and figured carpets till they were lost in the distance behind trees, or on the elevation which two or three miles from you seemed to enclose almost the whole scene. Away to the North where the river came down from the wilderness, the great Architect of the universe extended the summit of the hills as if unwilling to shut out man entirely from the forest in its native glory, and left a long blue ridge for his eye to rest upon. Away to the South, the hills after standing back to make room for one of the large ponds and for the passage of the river, drew near to each other, still leaving a small outlet for man when he wished to mingle with the tumultuous world. And oftentimes, upon all this, the sun as it gradually sunk down in the west, threw an indescribable beauty, leaving picturesque clouds in the sky long after it had gone below the horizon.

The people of this nook within a few years from its settlement numbered twelve hundred. No one was so poor as to require support from the town except now and then in case of sickness or misfortune, when assistance was needed for the particular emergency. And yet so equal was the distribution of property that no one boasted of more than his six or seven thousands. The inhabitants were mostly from Massachusetts and New-Hampshire; they had much of that hardihood which generally characterizes men of enterprise who step forth to contend with the formidable beasts and to subdue the hardly less formidable forest, of a wilderness. Still they were industrious, remarkable for their cordiality and hospitality and that artlessness to which the excessive refinements of society of the present day have made very many of the people of New-England in a great degree strangers. The inhabitants in such a place as this were of course all acquainted, and they had a kind of family feeling for each other. There was one lawyer, one physician and one minister in the place. On the sabbath, all the worshippers assembled at the same meeting-house, appareled in their best home-made fustian, linen and woollen. The husbands brought their wives on horseback behind them and left them one after another on the end of a long log which had been hewn flat on the top so as to make a gradual descent to the ground. After tying their horses to the stakes or withes in the board-fence, they shook hands even if they had done it but an hour before, and took their places in front of the church and conversed in their somewhat broad dialect. The females, the privileged class among them as well as elsewhere, occupied the entry, inquiring about the sick, commenting on the publishments there nailed up, or on the matrimonial prospects of the parties; or telling the news; till the clergyman came, who bowed as he passed through them on his way to lead in the religious exercises. Within the church was a congregation of happy worshippers, aloof from the sectarianism of the day, taught practical piety. The deacon, an excellent, venerable old man, always stood in prayer with his face to the wall, thus presenting to the audience a club queue, tied with a leather string or eel-skin, and sticking out strait above his coat-collar. The singers endeavoring to do their best and sing with spirit, sometimes indeed confounded rapidity with animation and seemed to sing as for a wager, led off by one or two whose 'nasal melody' owing in part to having their teeth closed, sometimes rose high above the rest. But it was not so always or even generally. The falling of the loose-seats in the old fashioned square pews, beginning before the parson had got quite through his devotions, seemed to be a necessary evil, if not a necessary accompaniment of the religious services. When intermission came, most of the people remained. Capacious pockets were delivered of their nutritious contents. The hour was passed in social conversation about the duties and faith set forth in the sermon, intermingled with news, and now and then a little gossip. But all things went on smoothly and very harmoniously. The public meetings for the transaction of town-business were remarkable for the good order with which they were conducted. And the name of the town was indicative of the happy harmony that existed among the population. There were some strong prejudices and some vices 'tis true among them. And if there were some whims and oddities well calculated to create a smile, they were little else than the expressions of that honesty and artlessness which are above all praise and which would lead them to look on many of us as altogether unacquainted with true republican simplicity. On the whole a better and happier little community is hardly ever to be found.

I was unable of course to appreciate the value of such a state of society at that time. There were some things however, which pleased me. I had my playmates; and there were a few with whom I was much more intimate than with others. I had too my favorite spot on the top of the hill that commanded a view of the town. There were particular places where as early as I could carry a light gun, I frequently went to hunt partridges. I knew every good hole there was in the brook behind the barn for taking trouts. And there were several spots which from various circumstances were more interesting to me than others. But besides all these considerations, this was the place of my nativity and the residence of my parents. And when at an early age I was sent to a great distance, I did not leave home without feeling many emotions of regret and dropping some tears as the interesting spots receded one after another from my view.

Many years had passed from the time of my bidding adieu to the home of my childhood. I had seen something of the world and experienced its cares and anxieties. The visions of early years, however, would constantly come flitting before me. I could not drive them away. The happy days, when free from care I gamboled on my father's green door-yard and roamed the fields and woods with a quick step, and light heart, continually troubled my imagination. I resolved to go and live them over again, so far as I could, for a short season.

It was a beautiful afternoon when at the end of a long journey I rose the range of hills which surrounded the town. The sun nigh setting was beginning to cast long shadows into the valley below, and its bright sparkling on the water brought vividly to mind by-gone days. I soon fixed my eyes on the paternal mansion, scarcely visible among the elms and fruit trees, which my father had set out when the forest had hardly disappeared from the ground on which they stood. My heart began to beat high. I was soon to be welcomed to my native home and to feel the freedom of childhood among my early companions. The distances appeared much shorter than when I was a boy. It was probably owing to some change in my eyesight. The corners of the roads were nearer methought than formerly. I saw faces as I passed along which I did not recognize, and though now and then a person bowed as is always the case in a country town, yet many looked at me as at a stranger. I soon drew near to the venerable mansion. Every step almost awakened a multitude of recollections. No one knew of my approach till I presented myself at the door of my father's house. An old man with white locks opened it; it was my father who since I left had exchanged his raven hair for a hoary crown. My mother was soon grasping my hand, and with tears starting in her eyes welcoming me with the affection which a mother alone can feel at seeing a son from whom she has been separated for years. In a few minutes all who were present seemed to share in the sympathy and excitement. The boy came to tell me about his beautiful colt. He wanted me to go with him and see it by the light of the lantern; the dog that had taken the place of old Cuff (poor old Cuff, how dear a friend you were to me in childhood,) came bounding and leaping upon me as if he knew I was one of the family and seemed to share in the pleasure which all experienced. The table with its frugal meal was soon spread. My mother took care to provide what she knew was a favorite morsel with me when a boy;—hurrying, in order to get through and sit down and have a good talk, yet stopping every minute to ask me some question or listen to some remark that was passing between other members of the family and myself. Finally the table was shoved back and we sat down to converse. From the little circle however I missed one brother, who had been numbered with the dead, and the only surviving one seemed marked out ere long to follow him. We became interested and

"converse held
Till deepest night, till angel hosts had hung
Their starry lights o'er all the universe,"

and finally separated, hardly knowing how to break off our conversation even at this late hour, and lingering after taking the candle, and lingering still again with one hand on the latch of the half-opened chamber-door.

I was prepared to find many and important changes, but when I came to realize them they far exceeded my expectations. The neighbor's house connected with a multitude of interesting associations of childhood was taken away and a large family of children were dead or dispersed. The school-house had been moved to a distance, and the road where I had spent many an intermission in fun and frolic had been closed up and converted into a potatoe field. The forest had fast fallen before the woodman's axe. The bushes where I had hunted partridges and listened to the music of wild warblers and to the rustling and chirping of squirrels had given place to green fields where flocks and herds were now grazing. The beautiful brook which rippled and played through the field all the summer long had become so exposed to the sun by the removal of the forest trees, and so trespassed on by the cultivation of its banks, that in the heat of summer the spots where I had taken out many a bright trout were entirely dry. The small oak that had been spared on the side-hill had become a large tree, throwing out and tossing its mighty arms to catch and play with the storms. The old log on the end of which I had stood and dropped my hook into the water, hour after hour, getting perhaps nothing more than a "glorious nibble," had decayed and fallen into the river. And a little

wooden powder-house about six feet square was perched on the top of my favorite hill. I went to the grave-yard. Almost every stone seemed to tell of the departure of some school-mate, whose prospects of long life had been as fair as my own. I could hardly tread without trespassing on the ashes of some one of my early companions. Side by side were the graves of one large family with which I had been quite intimate when a child and on whose cheeks health then glowed. They were the victims of consumption. Each year almost had claimed one of them. I returned home after what I had seen, with rather a heavy heart to make inquiries about three or four others in whom I had formerly felt uncommon interest. One had gone to the West, another to New-York—another to South America, and another after having been for many years at the South, had returned on a visit a few weeks before, was taken sick, and in a few days died in the arms of his parents. Others of whom nothing was to have been expected, had become enterprising men, gone off and taken a respectable stand in society, while some of the most promising had sunk down into insignificance and worthlessness and wickedness.

Saturday afternoon came. I took a walk to the village close by. It was at the busiest season of the year, and a bright, beautiful day. In the shade on the east side of a store was a long bench upon which sat a number of men telling stories and quaffing alcohol. Among them were the young in the prime of life, and the old just stepping into the grave. After so long an absence as mine, it was easy to see the change which had been wrought, though it had been going on so gradually that the individuals themselves and even their neighbors had hardly thought of it. From early in the morning till night, the rolling of nine-pins was to be heard in the long shed connected with the public house. On going to the meeting-house, I found the half-opened front door hanging obliquely by one hinge. The old log that had been used for a horse-block had crumbled to pieces. The steps of the church had rotted away and sunk down so that swine and sheep could take shelter under it, and there was no new house for public worship in its stead. I went in and sat down on the end of the seat where I had listened year after year to the instructions of my worthy Pastor. The windows were much broken, the plastering had fallen down in several places, the pulpit was wet with the rain, its dressing was worn and torn off, except a few patches and shreds held fast by the old brass nails; two panes were broken in the window besides one imperfectly stopped by tacks and a shingle. In one place a carpenter had placed some ready-made window-sashes and doors, in another some saddler's hair was placed to dry, and along the broad aisle lay a pile of seasoned boards. And when I looked for the happy assembly of worshippers which I had always seen there when a boy, I found that bats had taken the place of bipeds.

I learned that a few redeeming spirits had organized a Temperance Society in town; but that the opposition to it was dreadful and hung like a dead weight upon its prosperity; and it could hardly be expected it would flourish till the present generation had passed away and with them some at least of the rising generation. Sectarianism too had crept into this once happy community. Several of the people were selfish, and wishing to avoid the payment of a ministerial tax had left the old society for a new one where they need pay little or nothing. The consequence was the burden of supporting the ministry could not be borne by those that remained. The venerable clergyman had been dismissed, and was now trying in his old age to get a livelihood from tilling the ground. Two new meeting-houses had been built in distant parts of the town, one of which was deserted, and the other was by no means crowded. Religious worship had become unfashionable or neglected. Sunday was passed by some as a kind of holiday. Occasionally you would find people hunting or fishing, and now and then one's garden and orchard would be robbed, if there happened to be a meeting and he attended. There was no common union among the people: hardly half a dozen families were to be found that would associate together. The morals of the people had so deteriorated that a description of some of the scenes would be loathsome.

I heard people of respectability in the neighboring towns say that if they could be presented with the best farm and the finest situation in the place, and indeed there were among them some of the best farms in New-England, the state of society was such that they would not live there.

How sadly, thought I as I reflected on this great change, do people mistake their true interest. How much better off would this once happy people have been, even in a pecuniary point of view, to say nothing of religion and eternity, if they had contributed generously to the support of an intelligent and efficient ministry. How much more valuable their farms would have been. How small their losses from pilfering depredations compared with what they now are. How much less dishonesty! How much more comfort and happiness in social intercourse. How many children who are just coming on the stage of life, instead of bringing down their parents' gray hairs in sorrow and shame to the grave by their vices and bad habits, would have been crowns of rejoicing to their hoary heads. I could not help thinking how sadly a man often mistakes his best interests by not contributing generously to the support of public worship and good order and giving his regular attendance on the ministrations of the sanctuary.

My mind was filled with unpleasant reflections on the changes that had taken place—pleasant scenes gone—death among acquaintances—alterations of individual character—state of society and morals. Changes are all the time going on around us. They are so gradual that we hardly heed them. But let one who has been absent for years return to the place where he has been intimately acquainted, and they stand out in bold relief before him. Such an one, and such an one only, can have a tolerably correct idea of what a few years will effect upon any little community or upon individuals.

I passed a few days of mingled pleasure and pain and left the place, much saddened that such changes were to be found, and almost wishing that the happy visions of my childhood which had been so long and constantly floating before my mind had never been disturbed by a visit to the spot with a desire to re-enjoy them. As I passed away from this little nook among the hills I could not help thinking that as light often shines out of darkness so our good Father would in the end bless the exertions of the few redeeming spirits who were endeavoring to do something to dispel the Egyptian darkness that brooded over this little place, and restore it to something like its former loveliness and republic simplicity and beauty. Let the reader learn a valuable lesson from the scenes which I have described.

AUGUSTIN.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO XI.

DEVOTIONAL POETRY.

The apostle proceeds in the third place, to recommend another means of promoting the purposes of piety,—the use of devotional compositions: speaking to yourselves in psalms, and hymns, and spiritual songs. The expression, speaking *to yourselves*, is capable of a double import: it may refer to *private* devotion, or to *social* improvement of this nature; and I presume it was meant to be so employed. Consider the circumstances of Christians in the apostolic age: few books were then accessible. Before the invention of printing, that art which is the preserver of all arts, it was the labor of a life to make a single transcript of the sacred volume. No poor person was able to purchase the costly manuscript. It was not as now, when the industry of a single day will put you in possession both of a Bible and Hymn Book. By consequence the memory was brought into much greater requisition, than in modern times. Many strains of devotion, many pieces of poetry, inspired and uninspired, were treasured up in the mind. St. Paul affords examples of both kinds: you find him quoting both from sacred and classical writers. What he enjoins in the passage under review, is this: that his converts at Ephesus should often repeat *to themselves* when alone, and recite *to one another* when assembled, compositions of this devotional and improving character. To the Corinthian converts he observes: When you come together, has each of you a psalm, has he a doctrine, has he an unknown language, has he a revelation, has he an interpretation? Let *all* things be done to edification.

All devout Christians, in all ages, have experienced the benefit of the apostle's injunction. In the wakefulness of night, on the bed of sickness and death, in the solitude of fields and woods, in voyaging the mighty deep, and in seasons of devotional enthusiasm, when God seems more glorious, when the disclosures of Christ seem more heavenly, and when the mysteries of eternity come nearer to the soul;—then the devout spirit delights in this holy communion;—then every true worshipper feels these inspirations of genius and piety with double power: and he wonders that they never awoke the same emotion,—never produced the same sweet influence, before.

Do those of my readers who are parents, sympathize with the apostle's recommendation? Do his views of duty on the subject harmonize with your convictions and experiences? Begin then, with your children, as your parents began or ought to have begun with you. Select for them the best psalms and hymns in the language. Let one of these, or even a verse or two of these, be the pleasant lesson of every Lord's day. Let it be something more than a mere exercise of memory. Ask the meaning of this and that expression; and when the child cannot answer your question, explain it yourself. A spirit of inquisitiveness is very promising: it should be indulged even to a wearisome extent. Avoid burdening the mind with more than it can bear or remember. What your children learn, they should often *repeat* to you. What they commit to memory, they should not commit for a day merely, a week, a month, but for their whole remaining life. By these means the intellectual powers expand, the perception of excellence becomes more delicate, and the love of truth and goodness is fostered in the heart.

Such wisdom is introductory to the vocal praise and silent worship, the modulation of sound and the inaudible breathing of the heart, required by the apostle:—singing, and making melody in your heart, to the Lord.

This closing topic I propose to consider in my next number.

CHRISTIAN REGISTER.

BOSTON, MAY 23, 1835.

WEBSTER'S AND WORCESTER'S DICTIONARIES.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,—I inclose a copy of a letter to Dr Webster in answer to one from him, which appeared in the Worcester Palladium on the 25th of March. This letter was forwarded to the editor of the Palladium at the time of its date; and has just been returned to me—he having refused to publish it. As you have seen fit to insert the preceding part of this correspondence in the Register, I submit to your judgment to publish, or not, as you may think proper, this letter together with Dr Webster's, to which this is an answer, and also my note to the editor. I will not add a single remark on the subject in relation to either of the persons concerned, being willing to abide the decision of those who have taken pains to understand it.

Very respectfully yours &c.
J. E. WORCESTER.

Cambridge, May 11, 1835.

DR. WEBSTER'S LETTER.

New Haven, March 14, 1835.

To J. E. Worcester,

SIR—In the Palladium of the 11th, you write that my assertions, respecting your taking *my* definitions and rules of orthography, are without proof. Now, sir, when I see such an example as the following, I judge by inference that you copied from my book:—

Clapboard, (English definition,) a board cut ready to make casks. According to *Webster*, 4to, a thin narrow board for covering houses. Webster, 12mo, a narrow board for covering houses. *Worcester*, a thin narrow board for covering houses.

In this case I do not attempt to *prove* that you copied from my book. I leave the public to judge of the fact. I find many such examples in your book. That you took your rules of orthography, (Preface, page XVII,) from Johnson, Walker, or other English works, cannot, I believe, be true; for no such rules are found in those books; and none such are followed in any English work, that I have ever seen. I formed the rules myself. With these remarks, I close the correspondence.

N. WEBSTER.

Cambridge, March 31, 1835.

To the editor of the Worcester Palladium.

SIR,—I will thank you to insert the inclosed letter to Dr Webster in your next paper. This is the last request of the kind that I expect to make, unless something further shall appear on the other side; but as long as I continue to be unjustly accused, I think it no more than right that I should be permitted to defend myself.

Respectfully your Obedient Servant,
J. E. WORCESTER.

MR WORCESTER'S LETTER.

To Dr Noah Webster:

SIR,—I have recently had the honor to receive your short letter, through the *Worcester Palladium* of the 25th instant; and as long as I continue to be accused, I suppose it is not improper for me to answer my accuser. It is not, Sir, very agreeable to me to be compelled to speak in a manner that would seem to imply disrepect for a man venerable for age; but if I am publicly and unjustly assailed, it seems to be incumbent upon me to endeavor to defend myself, however eminent or venerable my assailant may be. And should a man of benevolence and right feeling, actuated by worthy motives, though under erroneous impressions, bring a public accusation against me, he will not be likely to be vexed or angry with me for showing myself innocent of his charges; but, on the contrary, he will be gratified to find that I am less in the fault than he had imagined. May I not, therefore, expect that you will be very happy to learn that I do not despair of being able to continue to defend myself to the entire satisfaction of all those whose good opinion I most value?

In my last letter (in the Palladium of the 11th inst.) I stated that your charges that I "have added your definitions to words found in other Dictionaries, and that I have borrowed several of your rules of orthography, were assertions without proof." And in order to substantiate the former of these charges, you adduce the definition of the word *clapboard*, the meaning of which, as it is used in America, is known to every man, woman and child among us, without looking into a Dictionary;—and it is upon this that you rely to prove that I have committed a gross depredation upon your literary property! This seems to me to belong to a species of "minute philosophy" to which it little becomes a learned and wise man to addict himself; and I feel almost ashamed to notice it. But let us look for a moment at the facts in this important case. In 1827, the year before the appearance of your large Dictionary, I completed the edition of Johnson and Walker's Dictionary, and in the Appendix to that work, I inserted the word *clapboard*, and referred to your 12mo dictionary of 1806 and Mr Pickering's Vocabulary, in both of which the definition stands thus;—"A narrow board used to cover buildings." In the Appendix, above mentioned, I defined it thus; "A narrow board commonly used for the outermost covering of houses in America;"—and in the Comprehensive Dictionary, thus; "In America, a thin narrow board, for covering houses." Every word of this my latter definition is included in my former one except the word *thin*. But you have not, so far as I know, limited this use of the word to *America*.—If however, you can convince the public that I could not have told what a *clapboard* is, or even that it is "thin," without an infringement of your literary property, I shall probably be condemned.

In relation to my notice of the second of the above charges, you are pleased to remark;—"That I took my rules of orthography from Johnson, Walker, or other English works, cannot, you believe, be true."—That, Sir, as you must very well know, is not what I said; but the following is the statement which I made, and which I believe to be perfectly true; namely, that "whoever will look over my Preface to Johnson and Walker's Dictionary, and the Introduction to Walker's Rhyming Dictionary, may see, without going further, that I had little occasion to be indebted to you for the rules of orthography which I adopted." The several principles of orthography to which I adhered, may be found to be [illegible] in the pieces referred to; yet these treatises form but a very small part of the materials which I examined in relation to the subject. My rules I copied from no one, yet I am not aware that there is any thing very novel or original in them—I can say with great sincerity, that I am not aware of being any more inclined to rely implicitly on your authority, in matters of this sort, than you can wish me to be.

Let us now, sir, take a retrospective glance at this controversy. The original charges against me in the Palladium, were of a gross character, calculated, if believed, and doubtless intended, to do me serious injury. Had similar charges been made against yourself, while you were conscious of not being guilty, I have some doubt whether even you would have received them very kindly; and it is possible that your feelings would have been somewhat disturbed. And you might have thought, perhaps, if the charges could not be sustained better than these have been, that some apology, at least, was due to you from your accuser. My answers to these charges and to the several attempts which have been made to substantiate them, are before the public; and to the decision of the public in relation to them, I shall cheerfully submit. I am not aware that any statement which I have made has been disproved. I have acted all along on the defensive; but I could turn upon you, and say things that you would rather not hear.

In relation to what has happened, is it, sir, the greatest possible breach of charity to suspect that you are rather more sensitive to an injury done to yourself, than to one done to another? After having complied with your request with respect to the charges against me, I took the liberty to request "that you would be so good as to inform me whether the charges against me in the Palladium were occasioned by any statements made by you, or whether you had ever made, or were now prepared to make, any such statements." It was my wish not to cherish any false impression respecting you in relation to this matter. But although you have written twice since this request was made, you have avoided taking any notice of it. The declaration of the editor of the Palladium, that "no communication ever passed between you and him, until after my original reply," does not, as you are aware, at all reach the case. And I now say—and I do it "more in sorrow than in anger"—that, notwithstanding you stated in your letter dated the 25th of January, that "before you saw the charge against me, you had not given much attention to my Dictionary," I have reason to suppose, from information which I have received, that the charges were founded on statements originally made by you.—I cannot, sir, find it in my heart to envy you the feelings which you must have in relation to this subject, or the manner in which you have permitted yourself to appear before the public. I wish you better sources of satisfaction.

Respectfully, your obedient servant,
J. E. WORCESTER.

Cambridge, March 30, 1835.

SLAVERY.

It is peculiarly encouraging to those who look forward to the abolition of Slavery in the United States to find that an effort is now commenced within the borders of a slave-holding State, with a view to effect this great objects. What follows is a part of the exposition of the purposes and reasons for association, published by the Anti-Slavery Society of such a State.

DECLARATION OF THE KENTUCKY ANTI-SLAVERY SOCIETY.

Believing it incumbent on all who associate for the advancement of the public good, to state explicitly their object—their reasons for seeking it—the means proposed for its accomplishment—and the principles which are to control their action; we make the following exposition:

1. *Object.*—Our object is the abolition of slavery in Kentucky—not only as desirable in itself, but as introductory to its abolition throughout the whole of the slaveholding portion of the United States.

2. *Reasons.*—We advocate the immediate emancipation of the slave, because he is constituted by God a moral agent, the keeper of his own happiness, is personally accountable for his own choice, and has the right of life, liberty, and the pursuits of happiness, inherited from his Maker, and declared to be inalienable, by the most solemn proclamation ever made by our country to the world.

Other Reasons are assigned,—religious, moral, social, and political. The great Christian *law of love* is laid down as the *Principle* of the association. The *Modes of Operation* proposed are—"approaching the minds of slave-holders with the truth," appealing to their best principles as patriots, moral men and Christians—to their pecuniary interests &c., while a solemn regard to their security is distinctly recognized.

The communication which we insert below shows us what slavery is in another portion of this hemisphere, and comes in confirmation of the appalling accounts which have been given of the continuance and activity of the slave-trade.

FOR THE CHRISTIAN REGISTER.

SLAVERY AT RIO JANEIRO.

From the manuscript journal of a Sea Captain, 1833.

Slavery is here seen in its worst colors. My duty frequently led me on shore, and required my being among the blacks two thirds of my time, and I had every opportunity of witnessing the usage towards the poor negroes. Men and women, aged and children, are here chained together and compelled to do the most laborious work. Horses and oxen are of little use;—their cattle are human beings. They are worse fed and are treated with far greater cruelty than the dumb beasts are in our happy country. With us the law *protects animals* from the brutality of masters; but here, if one kills a negro, he has only to pay his master for him.

While taking on board our cargo of Sugars, a number of negroes were in the lighter slinging the cases to be hoisted in. In hoisting one from the lighter, that looked badly secured in the slings, one of the negroes was standing under it. I called to him to get out of the way; for, if it fell, it would crush him to atoms: his reply to my caution was—*I don't care a d—n, I don't belong to myself;* and he seemed to think that he was conferring a favor on his master in making an effort to prolong his own life. I have often felt my blood boil in witnessing the unmerciful treatment of the Christian Portuguese! towards a fellow being. How often have I repeated to myself, while in the Brazils, the language of a favorite author!

I would not have a slave to till my ground,
[illegible]
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn'd.
No: dear as freedom is, and in my heart's
Just estimation priz'd above all price;
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.

During our say at Rio seven Slave Ships arrived from Guinea deeply freighted with groaning, inoffensive human beings. I went on board one to purchase some paroquets—and beheld a scene of wretchedness that made me shudder. It was a ship of about 300 tons, American built, and purchased for the slave trade. On board this ship when she left the coast, were 378 blacks, men, women, and children; many of the women with infants at their breasts. The greater part of them were purchased of chiefs on different parts of the coast in exchange for Muskets and Rum; and many were kidnapped from their homes by the crew of the ship—not by sailors—*a Sailor* would sink with his bark in the uttermost depths of the ocean, rather than pollute her deck with such a cargo, or traffic in human flesh himself. While I tell you that the crew of this ship are Brazilians and Spaniards, I blush that their leader claims to be an American—yes a native of New York. From him I had the above account, and many other particulars which I am ashamed to relate. For humanity's sake I will save you the disgusting details of this horrid trade. While telling me his story, this demon in human shape was superintending the preparing of the cargo *for market.* They were brought on the deck by the dozen; the bit of cloth that was allowed them for covering torn off, and their heads shaved; after which they were assembled and washed by the crew (all of whom took an interest in the sale of them) oiled from head to foot, chained together in pairs, and taken on shore to be sold at auction in the public squares to the highest bidder. We have lost 190 since leaving the coast, said this *American* to me; we had not water enough for them all, and had to let them perish. This monster was mate of the ship when she was sold, and after making one successful voyage to the coast, was made captain of her. *He* could enquire of me for news from home-friends; he who was the principal agent and cause of tearing asunder the holy ties of parent and child, and of consigning to misery hundreds of fellow-mortals, whose only crime is that of having a black skin, could, with apparent feeling talk of domestic relations, and loved friends and home.

FORGIVENESS OF INJURIES.

The low estimation in which some of the most prominent Christian virtues are held, shows how imperfectly the religion of the blessed Jesus is embraced by a large part of his professed followers.

The following little specimen of domestic history, furnished by a correspondent, may well remind us of our Savior's teaching by example, when he took a little child, and set him in the midst of those who had been contending about pre-eminence, as a living reproof, directed against the indulgence of worldly passions.

FOR THE CHRISTIAN REGISTER.

FORGIVENESS.

Children are oftentimes eloquent preachers of christian morality. Their lessons are not overloaded and obscured with a display of fine words. They are given to us in the language of their example. And they affect us all the more powerfully because they bear such unquestionable evidence of being the spontaneous overflow of the true feelings and workings of the soul of the child. I have never been acquainted with an instance of the forgiveness of injury among older people that affected my heart so much as the following circumstance that recently took place between two children of the ages of four and two years.

Frederick, the oldest, while playing had carelessly hurt his young brother, John, so that it was thought best by his father to punish him. He was directed to sit still for a certain time in a small chair. John was placed in a chair at the window, that he might forget his hurt by looking into the yard. Not two minutes had elapsed when, seeing something that pleased him, he turned and called his brother to come and see it. He was made to understand why Frederick was kept in his chair. With a sorrowful countenance he got down, looking at his father all the while as if doubtful whether what he was doing would be approved, hesitatingly sidled up to his brother, fondly put his arm round his neck, kissed him, and then took his hand and looked to his father with an irresistible earnestness of entreaty in his eyes. And when his silent request was granted, he seemed to have received all that his little heart wished for.

Truly spoke the blessed Jesus, when he said, "of such is the kingdom of heaven." M.

DUDLEIAN LECTURE.

This Annual Lecture was held at the Chapel of Harvard University on Wednesday, the 13th inst. It was delivered by the Rev. Mr Brazer, of Salem, on the subject of Natural Religion.

Mr Brazer treated first of the kind of arguments by which the great truths of Natural Religion, particularly the existence of God, the foundation of all religion, have been supported; and maintained that the same process of reasoning ought to be applied to this subject, as that which is used for the proof of any leading truths. The cause of Natural Religion has suffered from the perversion of reason, from forcing abstract arguments into its service, from reasoning *a priori*, and in a manner from begging the question. Such for example he considered the common process which asserts that every effect must have a cause, every contrivance a contriver, &c. The sceptic is not reached in this way. He has nothing to do but to deny causation and contrivance, or at any rate to go back with the theist to what he calls the first cause, the self-existent cause, to deny self-existence as a property of any one being in particular, even an infinite being, and to demand the cause of his existence. Such reasoning therefore is unsatisfactory, inapplicable, and little else than the assumption of axioms, or begging the question.

The truths to be sought and ascertained are facts; and these are to be ascertained by induction. The existence of God is to be proved by reasoning similar to that, for example, by which the laws of attraction in the planetary system, or the attraction of gravitation upon the earth, are demonstrated, by the investigation of analogous phenomena, and by inferences drawn from the aggregate of ascertained facts.

The proofs of a supreme overruling intelligence are to be drawn from considerations analogous to those which satisfy us of the certainty of human intelligence. In the observation and experience of human life, order, harmony, concurrence of means with ends, and the like, are regarded as sufficient evidence of the operation of human intelligence. So if in the material universe we find order, harmony, adaptation of means to ends, &c., all capable of satisfactory proof,—the atheist must either deny that we have proofs of human intelligence, or admit those which are claimed for the truth of intelligence in the creation and government of the universe. If the demonstration of contrivance is established it is impossible to deny a contriver.

Mr Brazer illustrated the process of induction for which he contended, by singling out an example and applying the principle of analogy. Experience assures us that among sentient creatures, each has its appropriate formation, sphere, functions, instincts, &c., so well ascertained, that, if among fossil remains of races of animals now extinct, the parts of the frame can be collected, the class, functions, element, &c. can be determined. Man, besides his properties as a sentient being, has all those powers and capacities which indicate his true condition and destiny; there is and must be a sphere of action suited and proportioned to his intellectual and religious being. That man is constituted a religious being appears from his recognition of God and of the relation that he bears to Him. The notions of the illimitable in time and space, of the infinite in power, are states of the mind—we cannot rid ourselves of them if we would.

That man is a religious being may be inferred from conscience, a sense of right and wrong pertaining to mankind in all conditions, affecting all their judgments, all their principles and sentiments concerning domestic relations, social order and civil establishments. Revelation has not created this, but is only suited to it—it is an added light. The sentiment of guilt, disguise it as we may, in order to deceive ourselves or others, is universal, it compels us to look beyond this world to a higher tribunal.

That man is a religious being appears from the natural, spontaneous sentiments of the heart, leading directly to God. Love and moral goodness are inseparably connected.

Man is undeniably a religious being, as proved by his inherent spiritual wants, by that instinctive property of the soul by which his desires of happiness are never full, but are always reaching forward. Hence, if not his weariness, his want of satisfaction with all that the world can afford, with every thing limited,—since, when he has attained the highest point of moral and intellectual good, there is still a void. Though growth is indefinite, he can always perceive an infinity beyond.

Such is a very faint and imperfect outline of Mr Brazer's Lecture. It was full of thought and of pertinent illustration, and though, in the delivery, it exceeded an hour in length, a portion of it was omitted.

ANNIVERSARY MEETINGS OF RELIGIOUS AND BENEVOLENT SOCIETIES IN NEW-YORK.

We proceed to give an account of these meetings which occurred last week, so far as we can conveniently embrace them.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The meeting was held on Monday evening in the chapel in Chatham Street, which was crowded to overflowing.

It is the principal object of this society to support chaplains for seamen in foreign ports. The Report furnishes a brief account of what has been done at the several different stations, viz. at Canton, Havre, Sandwich Islands, Marseilles, Smyrna, Mobile Bay, and Havana. Some account is also given of local operations in promoting the building of chapels and procuring religious services. In regard to the future, the language of the report is, that "the Society must never cease its operations till a chaplain for seamen is stationed in every large port throughout the world."

Since the last anniversary the Treasurer has received $12,376 71 and has paid $12,242 56; but there are draughts on the Society soon becoming due of nearly $3000.

METHODIST MISSIONARY SOCIETY.

This association met also on Monday evening. During the past year, forty one new missions have been established, and more than four thousand members have been added to the church. In 1820, the receipts amounted to $823; they have now risen to $40,000; but, owing to the extent of its operations, the association is indebted to the amount of about $170. Between three and four thousand dollars were subscribed and collected at the meeting.

NEW-YORK SUNDAY SCHOOL UNION.

The nineteenth anniversary meeting was held on Tuesday. We give the following statistical summary of the schools.

The Sabbath School system was introduced into New-York in 1816. The number of schools under the care of this society is now 67, conducted by 965 male and 1,030 female teachers; total, 1,995, of whom 1,633 are professors of religion, 726 have been Sunday school pupils, and 140 have professed religion since the last report.

The number of pupils is 13,308, viz.

5,402 white boys.	6,542 white girls.
382 col'd boys.	578 col'd girls.
131 col'd adults.	273 col'd adults.
5,915	7,393

It is supposed that something more than half the children of the city between the ages of four and sixteen attend Sunday Schools, the whole number of children being estimated at from 40,000 to 50,000, and the whole number of Sunday scholars at about 25,000.

The Report concludes with the following prospective look at the growth of the city, as an exhortation to continual exertions for the preservation of its morals.

"In conclusion, the Directors anticipate that in the course of a little more than thirty years New York island will be covered with a million of inhabitants, and call upon Christians to keep pace with the growth of the city in their efforts to provide religious instruction for its population."

AMERICAN ANTI-SLAVERY SOCIETY.

On Tuesday morning the second anniversary meeting of this society was held.

The leading Resolution, offered and sustained by a leading man of this society was the following:

Resolved—That, for the permanent safety of the Union, it is indispensable that the whole moral power of the Free States should be concentrated and brought into action for the extermination of slavery among us.

Mr Birney who offered this resolution supported it with great ability.

Dr Cox, a delegate from the Baptist churches in England to those of the same denomination in the U. S. was expected to address the meeting, but excused himself by a note in the following terms:

May 12, 1835.

Gentlemen—If I decline the honor of appearing on your platform this day, on occasion of your anniversary meeting, I must be understood to assume a position of neutrality, not with regard to those great principles and objects which it is well known Britain in general, and our denomination in particular, have maintained and promoted, but with regard solely to the political bearings of the question with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle.

I am, gentlemen, yours respectfully, F. A. Cox.

Mr Thompson spoke, it appears, in the style of animated declamation for which he has been celebrated. "He was heard" say the Editors of the New York Observer, "with profound attention by all, but with very different feelings by different portions of his auditory, as they abundantly manifested on more occasions than one."

Mr Thompson disclaimed the examination of the question of Slavery in regard to its political bearings, but called the Church and the Clergy to account in no measured terms.

The hope of this cause, said he, is in the churches of God. There are church members enough of themselves to decide the destinies of slavery, and I charge upon the 17,000 ministers in this land that they do keep this evil within our country: that they do not remember them that are in bonds as bound with them: that they fatten on the plunder of God's poor, and enrich themselves by the price of their souls. Were these all to do their duty, this monster which has so long been brooding over our land would soon take his flight to the nethermost hell, where he was begotten.

Towards the close of his speech Mr Thompson thus adverted to the absence of his countryman, Dr Cox, and to his declining to engage in the transactions and discussions of the meeting:

Where is he now? He is in this city; why is he not here? The reason I shall leave for himself to explain. Sir, said Mr T., in this very fact I behold a new proof of the power, of the omnipotence of slavery: by its torpedo power a man has been struck dumb, who was eloquent in England on the side of its open opposers. What! is it come to this? Shall he or shall

I advocate the cause of emancipation, of immediate emancipation, only because we are Englishmen? Perish the thought! Before I can entertain such an idea I must be recreant to all the principles of the Bible, to all the claims of truth, of honor, of humanity. No sir: if man is not the same in every latitude; if he would advocate a cause with eloquence and ardor in Exeter Hall in the midst of admiring thousands, but because he is in America can close his lips and desert the cause he once espoused, I denounce, I abjure him. Let him carry his philanthropy home again; there let him display it in the loftiest or the tenderest strains; but never let him step his foot abroad until he is prepared to show to the world that he is the friend of his kind.

Mr Hoby with some difficulty, on account of the impatience of the meeting for an adjournment obtained a hearing, and made a short defence of his colleague, Dr Cox, and an attempt to pacify Mr Thompson. But the effect on Mr T. was quite opposite to that which Mr Hoby meant to produce. Mr Thompson rose again amidst gread confusion and cries of—"We want to hear no foreigners lecture us" &c., but he stuck to his text and said that "England had been degraded that day." Thence followed "loud hissings and plaudits. The President remonstrated: but Mr Thompson said he was a friend to free discussion, and free expression of sentiment. And after a strain of highly impassioned oratory, of which he himself was the subject, he concluded with saying of Dr Cox and Mr Hoby that "he renounced them; they were the friends of the slave no longer."

After what we have said, on more than one occasion, of Mr Thompson's agency in the cause of Anti-Slavery in this country, on the ground of his being a foreigner, it is hardly necessary for us to add that the conduct of Dr Cox is, in our opinion, worthy of unqualified commendation, and his note contains, without the least reference to Mr T., such a language of reproof as might well touch the latter; a reproof to which it would be still better if he should give heed.

Several other Anniversary celebrations we intended to notice; but are obliged to defer them to the coming week.

RELIGIOUS ANNIVERSARIES.

The Annual Meetings of the principal benevolent societies of our city and State, will be held during the next week.

We name the following as among those in which our readers may feel most interested.

MONDAY.

Massachusetts Congregational Charitable Society will hold a meeting at the vestry of the Church in Chauncy Place, at 11 o'clock.

Massachusetts Bible Society. Annual Meet- at Old South Vestry, Spring Lane, at 5 o'clock, P. M.

Anti Slavery Convention. Preliminary meeting of the New England Anti-Slavery Convention at Anti-Slavery office, 46 Washington St.

TUESDAY.

American Temperance Society. Annual Meeting at 9 o'clock A. M., at Park street Church. Report and Addresses.

Anti-Slavery Convention at half-past 9 and 3 o'clock at the New Jerusalem Chapel, Tremont St.

Prison Discipline Society. A public Meeting of the Society will be held at Park street Church, at 11 A. M. Report and Addresses.

American Academy of Arts and Sciences. A Statute Meeting of the Society will be held at No. 50 State street, at 11 A. M.

Evangelical Missionary Society. Annual Meeting for the transaction of business, at Berry street Vestry, at 12 o'clock, M.

American Union. The American Union for the Relief of the Colored Race, will hold a public meeting at the Masonic Temple, at 3 P. M.

American Unitarian Association. The Annual Meeting will be held as usual, in the Federal street Church at 7 o'clock, P. M. Report and Addresses. Meeting for business at the Vestry in Berry street at 6 o'clock.

WEDNESDAY.

Berry street Conference of Ministers. The Annual Meeting will be held in the Berry street Vestry at 8 o'clock, A. M.

Massachusetts Medical Society. Annual Meeting at Society's Rooms in Pearl street at 10 o'clock, A. M. Counsellors of the Society meet at same place at 10 o'clock, A. M., on Thursday.

Convention of Congregational Ministers. Annual Meeting at the Court House in School st. at 5 P. M.

Sunday School Society. The Annual Meeting will be held at Federal street Church, at half-past 7 o'clock, P M. The Report will be read by the Corresponding Secretary, and Addresses are expected from several gentlemen.

THURSDAY.

Convention of Congregational Ministers. The Annual Sermon will be preached before the Convention in Brattle street Church, at 11 o'clock A. M., by Rev. Oliver Cobb of Rochester.

Society for Propagating the Gospel. The Society for Propagating the Gospel among the Indians and others in North America, will meet at the Massachusetts Bank, at 3 o'clock.

FRIDAY.

Massachusetts Temperance Society. A meeting for business will be held at the Old Common Council Room, Court square, 7 1-2 o'clock.

The Annual Address before the Society will be delivered on Sunday evening, 31st inst. at the Old South Church, by the Rev. Samuel K. Lothrop.

Tea will be provided in the chambers of the Berry street Vestry at half past 6 o'clock precisely on Tuesday and Wednesday evenings, as in previous years.

ECCLESIASTICAL.

Mr James H. Sayward has accepted an invitation to become Pastor of the Congregational Church and Society in Mansfield. His Ordination, we understand is appointed for the 4th Wednesday in June next.

Rev. Jonathan Cole of Kingston has requested a dissolution of his pastoral relation with the First Congregational Society in that place and the request has been complied with.

The pastoral connexion between Rev. T. R. Sullivan and the Keene Congregational Society has been dissolved.

A new Congregational Church, of about sixty members, has been organized at the Bowdoin St. Church. This body, we understand, will worship in the building lately known as the Federal street Theatre, for the present.

Installed, over the Catholic Congregational Church and Society in Bristol, R. I. April 30, Rev. Thomas Shepard. Introductory Prayer by Rev. O. Fowler, Fall River; Reading of the Scriptures by Rev. Mr Lewis, of Providence; Sermon by Rev. S. Holmes, of New Bedford; Consecrating Prayer by Rev A. Cobb, of West Taunton; Charge to the Pastor by Rev. A. H. Dumont, of Newport; Fellowship of the Churches by Rev. T. T. Waterman, of Providence, R. I.; Concluding Prayer by Rev. E. Maltby, of Taunton.

On Wednesday, April 22, Rev. Timothy Davis was installed over the Congregational Church and Society in East Falmouth. Introductory Prayer by Rev. A. Cobb, of Sandwich; Sermon by Rev. P. Fish, of Marshpee; Installing Prayer by Rev J. Bent, of Falmouth; Charge to the Pastor by Rev. Mr Fish; Right Hand of Fellowship by Rev. Mr Bent; Address to the People by Rev. Mr Cobb; Concluding Prayer by Rev. Mr Fish.

Rev. Joshua Emery, Jr. was ordained over the Calvinistic Congregational Church in Fitchburg, May 13th. Sermon by Rev. Mr Winslow, of Boston; Charge by Rev. Mr Badger, of Andover; Fellowship of the Churches by Rev. Mr Kittredge, of Groton; Address to the Church and Society by Rev. Mr Rogers, of Townsend.

Rev. James D. Farnsworth was installed Pastor over the Church in Paxton, on Thursday the 30th of April. The services were as follows: Introductory Prayer by Rev. Mr Winch, the late Pastor of the Church; Sermon by Rev. Dr Cogswell, of Boston; Installing Prayer by Rev. Mr Nelson, of Leicester; Charge by Rev. Mr Conant of Plymouth, a former Pastor of the Church; Right Hand of Fellowship by Rev. Mr Kimball of Oakham; Address to the people by Rev. Mr Packard, of Spencer; Concluding Prayer by Rev. Mr Clark, of Rutland.

The new Trinitarian Congregational Church and Society in Norton, Mass. have given Rev. Cyrus W. Allen a unanimous invitation to become their minister and be installed.

INTELLIGENCE.

DOMESTIC.

Destructive Fire.—A fire broke out at about 4 o'clock, yesterday afternoon, in Blackstone street, in the northerly part of the city, by which about thirty houses, shops, and stables were destroyed. The fire caught in the carpenter's shop of Messrs Stetson & Smith, about half way between Mr Chamberlain's Crockery Store and the Mechanics' Inn It was occasioned by the upsetting of a spirit lamp, employed in heating a pot of glue, which instantaneously communicated the flames to every part of the shop. They extended immediately to several adjoining shops, and the stable on an estate belonging to Judge Ward, occupied by Mr Simmons, which with their contents were entirely consumed. The Mechanics' Inn, at the corner of Blackstone street, belonging to Mr Eben'r Smith, took fire and was much injured, but not consumed. All the other buildings between Blackstone, Cross and Pond streets, except Mr Chamberlain's Crockery store, were consumed.

On the other side of Pond street, the Massachusetts Hotel at the corner of Cross street took fire and was much injured. The stable belonging to it was entirely destroyed, and also the livery stable of Mr Davis, whose horses were mostly saved with much difficulty, by cutting a passage through the rear of the stable. The buildings also on the west side of Salem street, formerly Back street, from Cross to Hanover street, including several dwelling houses, were entirely consumed, with the exception of Mr Chamberlain's store, which was much injured.

Besides the buildings above named, the following were destroyed, viz: the stables of Messrs Harris and Wentworth. Mr Baldwin's carpenter's shop, Mr Thomas Boyd's carpenter's shop, Mr White's Blacksmith's shop, Dr Samuel Thompson's house and shop, Mr Vose's dwelling house, several dwelling houses on the eastern [illegible] Hanover & Abbott's cooper's shop.

Several accidents happened by which a number of persons were seriously injured. Two members of Engine company No. 13, and Mr Nathaniel Wade, were injured by bricks falling upon them. Mr Burns, who resides in Merrimack street, had an arm and leg broken, and several other persons were more or less burnt. It was rumoured that two children were killed, and that two men were buried under a falling wall, but we cannot find that there is any authority for these rumours. Several members of the fire department were considerably scorched. Their duties were rendered much more laborious from the deficiency of water and the distance from which it was necessary to bring it.—*Daily Advertiser of Tuesday.*

Lowell Rail Road.—It is probable, that steam cars may be on the rail road by the first of June next; and they may be expected to be in full operation, forming a part of the stage lines from Boston to Concord, N. H. by the middle of June.—*Lowell Courier.*

The corner stone of the new Stone Church erecting in Essex street, Salem, for Rev. Mr Brazer's Society, was laid on Saturday, with appropriate religious services.

Celebration at Grafton.—The centennial celebration of the incorporation of the town of Grafton, took place on the 29th ult. An oration, which is highly commended in the Worcester papers, was delivered in the North Church, by William Brigham, Esq. of this city, a native of Grafton. At the conclusion of the services in the church, about five hundred guests partook of a public dinner in the Town Hall. The celebration is said to have been of a very interesting character.

Rhode Island.—On Wednesday 13th inst. the two Houses of the Legislature of Rhode Island met in Grand Committee, for the purpose of electing a Senator in Congress. The result was as follows: for Nehemiah R. Knight 41 votes, Elisha R. Potter 38: majority for Knight 3. Mr Knight was accordingly declared elected a Senator in Congress for the term of six years from the third of March last.

Vermont.—The Council of Censors of Vermont have ordered, that a convention shall be called to consider certain amendments, proposed by them, in the Constitution of the State, and have directed in their ordinance, that the delegates to the convention shall be chosen in the respective towns on the third Tuesday of November next. The first Wednesday of January, 1836, is assigned for the meeting of the convention. By the existing constitution, the supreme legislative power is vested in a House of Representatives only. One of the amendments proposes, that the supreme legislative power shall henceforth be vested in a Senate and House of Representatives: the former body is to be composed of thirty Senators, of the age of thirty years, at least; each county is to be entitled to one, and the residue are to be apportioned to the several counties according to their population. A new apportionment is to be made after the taking of every census of the United States. The powers confided to this body, in which the Lieutenant Governor is to preside, are in substance the same with those of similar bodies in other states. This is the most important change proposed by the Council.

By the existing constitution, the power of the veto on the bills passed by the Legislature, is conferred on the Governor and Council, and the same body is constituted a Court for the trial of impeachments. According to the proposed amendments, the provisions of the constitution, in respect to these subjects, will be substantially similar to those of the Constitution of Massachusetts.—*Daily Advertiser.*

Connecticut State Prison.—From the annual report of the Directors of the Connecticut State Prison, it appears that the number of convicts in the prison at this time is 207, of whom 50 are blacks, and 19 are females. They are employed in various branches of labor. The income the last year from the labor of the convicts, including the receipts from visitors, amounted to $17,384, making an average of $91 50 for each. The whole amount of expenses for the year, including the support of prisoners and the expenses of the guard, was $12,116, or an average of $63 77 for each. The prison has therefore made a profit from the labor of the prisoners of $5,268.

Michigan.—The Convention elected for the purpose of forming a Constitution for the State of Michigan, was appointed to meet at Detroit on Monday last. Congress will be called on to admit this State into the Union at their next session.

The Michigan War suspended.—The Buffalo Commercial Advertiser of the evening of the 11th, has this paragraph:

Messrs. Rush and Howard, who have been acting as Mediators between Ohio and Michigan, left this city yesterday on their return to Washington. We learn from them the important fact, that Gov. Lucas with his suite, and the militia who were assembled at Perrysburgh, have returned to their respective homes.

The Commissioners for running the northern boundary line of Ohio, have also returned, and will suspend their operations until after the meeting of the Ohio Legislature in June, a special session of which, at that time, has been called by Gov Lucas.

New work on the Bible.—We are requested to mention that Rev. Prof. Bush of New York, is engaged in preparing the work some time since announced by Messrs. Fessenden & Co. entitled "*Illustrations of the Holy Scriptures*," consisting of notes on the passages of the Bible, which are capable of being illustrated from the manners, customs, antiquities, &c. of the Eastern Nations, drawn from the accounts of modern travellers, &c. and embracing all that is valuable in Burder's Oriental Customs and Literature, Harmer's Observations, Paxton's Illustrations, &c.; together with the contents nearly entire of a new and exceedingly valuable work just published in London, entitled, "The Sacred Scriptures illustrated from the customs, manners, rites, superstitions, traditions, parabolical and proverbial forms of speech, climate, works of art and literature of the Hindoos, by observation made during a residence of 14 years in the East, by Rev. Joseph Roberts, 'Corresponding member of the Royal Asiatic Society of Great Britain and Ireland." Two other works lately from the English press, will afford much new and interesting matter, viz. "Arundell's Travels and Discoveries in Asia Minor," and "Wilkinson's General view of Egypt and Topography of Thebes."

The work will be of the same comprehensive character as the Comprehensive Commentary, which is designed to match in size and style of execution, though it may be had separately. It will also comprise the subjects of the Fulfilment of the Prophesies, the Natural History, Topography, Geography, &c. of the Bible, and be illustrated by numerous views of Scripture places as they now appear, &c. The texts illustrated will be given, in connection with the notes, which will be arranged in the order of the chapters and verses of the Bible, so as to be easily referred to. The whole will make one royal octavo volume of 800 pages.

Emancipation in Virginia.—At the late meeting of the Colonization Society in Washington, Mr Atkinson, of Virginia, stated that "the disposition to emancipate existed to a very great extent in the South. Some persons were not aware of that extent. The legal right was but recently granted, and yet there were already 50,000 free colored persons in Virginia at this time. Those who had embraced the notion that nothing was to be expected from this source must have failed to look at facts before them. The value of slaves actually emancipated within the state of Virginia, already amounted to *Ten Millions of Dollars*. The present white population of that state amounted to 700,000.

THE NEW CHURCH.

The Corner Stone of the new stone church, commenced in this town, for the North Society, was laid on Saturday last, with appropriate religious services. The devotional exercises were performed by the Rev. Dr Flint. Previous to the ceremony of laying the corner stone, the audience were addressed as follows by Rev. Mr Brazer, pastor of the North Church:

ADDRESS.

We are called together, my Christian brethren and friends, on an occasion of deep and solemn interest. It is to lay the Corner Stone of a new edifice which is to be consecrated to the purposes of public religious intruction, and of social worship.

We would commence the service by invoking the blessing of Almighty God upon it, without whose aid, all human labors are ineffectual, and all human efforts are in vain.

We lay this Corner Stone as those who duly estimate and value the public institutions of Christianity; —who believe them to be appointed and approved of God, and essential to the maintenance of good government, public peace and social order;—and who regard them as an inestimable means of [illegible] the undying soul.

We lay this Corner Stone, as the children, subjects, and worshippers of the one and only true God; as the disciples of Jesus Christ His Son, (our Lord and Savior;)—and as those who rely on the blessed influence of God's Holy Spirit, in rendering effectual upon our hearts, all the means of religious improvement.

We lay this Corner Stone, as the friends, asserters and defenders of the great and leading principles of protestant Christianity;—namely, the sufficiency of the Scriptures as the Rule of Life, and Charter of Immortal Hopes; and the invaluable and inalienable right of private judgment.

We lay this Corner Stone, in a spirit of Christian Love towards all our Christian Brethren, of every sect and name. And while, in the language of the Savior,—we believe it to be Life Eternal to know the "only true God, and Jesus Christ whom he hath sent;" and while we prize our distinctive principles as Christians, above all earthly good; yet we cheerfully accord to all others the rights and privileges of thinking and acting which we claim in our own behalf. And our constant prayer for them, as for ourselves, is—that they as well as we, may ever keep the mind open to further light, and fuller developments of Divine Truth.

We lay this Corner Stone, in the earnest hope, that here may rise a temple, where we, and our children, and children's children, in a long succession of generations, may meet to unite in holy services;—where the whole "truth, as it is in Jesus," shall be "spoken in love"; and be received into "honest and good hearts";—where the principles of free, but humble and sober inquiry shall ever be maintained;—where every secret and every presumptuous sin shall be faithfully rebuked;—where the attention of the thoughtless shall be arrested, the wanderer recalled, the guilty reclaimed, and all shall be guarded and strengthened against the temptations of life;—where pious sentiments shall be excited, pure affections matured, good resolutions formed, good purposes established, and good principles confirmed;—where prayers and hymns of praise shall rise from devout, grateful and contriie hearts, and ascend to the Father of our spirits;—where the Savior's love, which was stronger than death, shall be gratefully commemorated, and all the sacred rites of his religion be duly honored and observed;—where all the consoling and sustaining influences of the Everlasting Gospel shall be fully realized, and tenderly felt;—and when all persons, of every age and condition in a continually growing holiness, and ever increasing likeness to God, shall become, through his grace, in Christ Jesus, prepared for that "Temple not made with hands" eternal in the heavens.

We close this part of the service as we began. And devoutly and renewedly imploring the favor of the Most High God upon this undertaking, commend it, reverentially and fervently to His fostering and protecting care.

A copper box, containing several articles, was then deposited under the corner stone, by Deacon Edward Brown.—*Salem Gazette.*

AMERICAN UNITARIAN ASSOCIATION.

The ladies of Rev. Mr Alger's Society, Chelsea, have made their Pastor a life member of the American Unitarian Association by contributing to its funds the sum of Thirty dollars.

J. W. *Gen'l. Sec. A. U. A.*

NOTICE.

The annual meeting of the "Massachusetts Congregational Charitable Society" will be holden in Boston at the Vestry of the Church in Chauncy Place on Monday next, 25th inst. at 11 o'clock, when the punctual attendance of the members is requested.

May 23d. FARNCIS PARKMAN, *Sec'y.*

AMERICAN UNITARIAN ASSOCIATION.

The Annaal Meeting of the American Unitarian Association will be held on the evening of Tuesday the 26th. The meeting for the choice of officers and other business will be held in the Berry St. Vestry at 6 o'clock—the public meeting in Dr Channing's Church Berry St. at 7 o'clock—when the annual Report will be read and addresses from several gentlemen are expected.

JASON WHITMAN, *Gen. Sec'y.*

AMERICAN SLAVERY.

A Sermon will be preached at Ritchie Hall No. 313 Washington Street, Sabbath evening at half past seven o'clock on the subject of Slavery. Preacher expected Rev. Mr Burgess of Ohio.

CONVENTION.

The Annual Meeting of the Massachusetts Convention of Congregational Ministers will be held in the Court House, in School street, on Wednesday the 27th inst. at 5 o'clock P. M.

The annual Sermon will be preached in Brattle street Church on Thursday the 28th, at 11 o'clock, A. M. by the Rev. Oliver Cobb of Rochester.

G. W. BLAGDEN, *Scribe.*

SUNDAY SCHOOL SOCIETY.

The Annual Meeting of the Sunday School Society will be held at Dr Channing's Church in Berry street on Wednesday evening, the 27th inst. at half-past 7 o'clock. A Report will be read by the corresponding Secretary, and addresses are expected from several gentlemen. All who feel an interest in the subject are invited to attend.

Members of the Society and the clergy generally, will meet at the Berry street Vestry at 7 o'clock, same evening.

JOHN S. WILLIAMS, *Rec. Sec'y.*

MASSACHUSETTS TEMPERANCE SOCIETY.

The Anniversary Address before the Massachusetts Temperance Society will be delivered by the Rev. Samuel K. Lothrop, at the Old South Church on the last Sabbath evening in the present month.

The annual meeting for the transaction of business will be on the preceding Friday evening, the 29th, at half-past 7 o'clock, in the old Common Council Room, Court square. A general attendance of members is important.

J. G. STEVENSON, *Sec'y.*

Publisher's Notice.—Subscribers at a distance who receive their bills by this week's paper, and others whose bills for the past remain unsettled will much oblige the publisher by forwarding the amount due by the earliest opportunity.

Those who wish to pay in advance will have a favorable opportunity to forward their subscriptions by clergymen and others who may attend the coming anniversaries.

MARRIAGES.

In this city, by Rev. Mr Motte, Mr Joshua G. Davies to Miss Eliza D. Hook.

In this city, on Tuesday morning, by Rev. Mr Gannett, Mr Geo. W. Pierson, of the firm of Pierson & Rowland, to Miss Sarah Ann Haggens.

In this city, by Rev. Mr Greenwood, Mr Ridgway E. Holbrook to Miss Frances Louisa, daughter of Mr Samuel B. Doane.

In Roxbury, Jamaica Plain, 14th inst. by Rev. Dr Gray, Mr Wm. Burrage, of Boston, to Miss Mary Ann Jackson.

In Dorchester, 13th inst. by Rev. Dr Lowell, Mr Samuel T. Worcester, of Norwalk, Ohio, to Miss Mary F. C. Wales.

In Dorchester, by Rev. Dr Harris, Mr John H. Robinson to Miss Elizabeth, daughter of Eben'r Clapp, Esq; Mr Lewis Clapp to Miss Lucy H. Clapp.

In Lexington, by Rev. Mr Briggs, Rev. Curtis Cutler, of Gardner, to Miss Clarissa W. daughter of Ambrose Morell, Esq. of L.

At Quincy, by Rev. Mr Whitney, Mr Benjamin Curtis to Miss Emeline Spear—all of Q.

In Washington city, on Saturday the 9th inst. by Rev. Cazneau Palfrey, Mr Francis Alger of Boston, to Miss Mary Louisa A. Jones, daughter of Thomas P. Jones, M. D. of the former city.

[illegible] Consul, Jan. 15, Rev. Ira Tracy, of Vermont, to Miss Adeline White, of Brookfield, Mass. both of the American Mission.

DEATHS.

In this city, Mr James Bird, 63.

At the house of Mr Theodore Lyman, Jr. Mrs Sarah, widow of the late Wm. Henderson, Esq. of New York.

At sea, recently, Mr Benj. Lord, of Kennebunkport, first officer of bark Pomona, 37.

At sea, lost from schr Manhattan, of Thomaston, on the passage from Pensacola to Havana, Mr Leonard H. Emerson, said to belong to Newburyport.

In Worcester, Mr Elisha Ward, a soldier of the revolution, aged 75.

In Nantucket, Mr Thomas Hussey, aged 45.

At Curacoa, in Feb., Mrs Sarah, wife of Dr Francis Thomas, of Scituate.

In Salem, Dr Benjamin L. Oliver, aged 75.

In Hingham, Capt. George Watson, aged 38.

In North Chelmsford, Mrs Eliza Ann, wife of Benj. Adams, Esq 29.

At Taunton, John W. Seabury Esq. 74.

In Canton, (China) Capt. Thomas Sturgis, of Barnstable, 40.

BOOKS.

DADNEY'S Annotations on the New Testament —Robinson's Bible Dictionary—Abbot's Scripture Natural History—Sacred Memoirs—Allen's Questions on the New Testament—Ware's Sunday Library—Scenes and Characters, Nos. 1, 2, 3, and 4 —Sephora, a Hebrew Tale—Memoirs of Hannah More—The Works of Hannah More, complete in one volume—Abbot's Young Christian—Corner Stone.

The Nature and Design of a Christian Church. By the late Rev. Joseph Lathrop, D. D., of West Springfield, Mass. Fourth Edition. With remarks on the Lord's Supper, by another hand.

Devotional Exercises, Prayers and Hymns, more particularly designed for the use of Communicants, with a short Introduction on the Origin, Nature and Obligation of the Lord's Supper

The Biography of Distinguished Reformers, and History of the Reformation in the Sixteenth Century.

Dissertations and Discourses on the Evidences and Spirit of Christianity.

For sale by S. G. SIMPKINS,
may 23 Corner of Court and Brattle sts.

GLEAMS OF TRUTH.

GLEAMS of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D. being No. 4 of Scenes and Characters Illustrating Christian Truth, edited by Prof. Henry Ware—price of No. 4 in paper is 31 cents—a few copies of the first three numbers are for sale in various bindings by the publishers, JAMES MONROE & CO. 134 Washington st. may 23

EVERY DAY DUTY.

Every Day Duty; Illustrated by Sketches of Childish Character and conduct, with Pictures. by Marianna, author of "Right and Wrong."—This day received and for sale by James Munroe & Co. Boston Bookstore No. 134 Washington Street.
May 23.

JAY'S INQUIRY.

An Inquiry into the Character and Tendency of the American Colonization, and American Anti-Slavery Societies, by William Jay.

"Give me the liberty to know, to utter, and to argue freely, according to my conscience, above all liberties."—*Milton.*

Second edition 1 vol. This day received by James Munroe & Co. Boston Bookstore No. 134 Washington street. May 23.

PARENTAL Sorrow Comforted. Two Sermons on the Death of Children. To which is added a Prayer for a Sick Child, and a Prayer on the Death of a Child. By Jonathan Farr. Just published by JAMES MUNROE & CO. may 16

S. SCHOOL TEACHER'S FUNERAL.

JUST published, "The Sunday School Teacher's Funeral," with some account of Rachel Benson, and Rev Mr Loraine—by Rev Jonathan Farr.

B. H. GREENE, 124 Washington corner Water st
may 16 3tis

STATIONARY.

JUST Received a fresh supply of English Quills.—Also for sale a good assortment of Letter, Cap, Pot, Billet and Drawing papers—Drawing pencils, Osborn's Water Colors, Bristol board, &c.
may 16 S. G. SIMPKINS, Court street.

PARISH & SUNDAY SCHOOL LIBRARIES,

FURNISHED on the most liberal terms, by JAMES MUNROE & Co., 134 Washington st.—where may be found as large an assortment of books suited to the above purpose, as any in the city.

☞ J. M. & Co. are Publishers of fifty of the most valuable and highly approved religious works of the day, of which the following is a list. Persons wishing any from this list for *distribution* will be supplied at a reasonable discount from retail prices.

Bishop Butler's Works, 2 vols
" " Sermons
" " Analogy of Religion
Bean's Advice
Bowring's Matins and Vespers
Channing's Reviews and Miscellanies
Childhood of Jesus
Cummings' New Testament
" Questions on the Gospels
Dabney's Annotations on the New Testament
Dodsley's Economy of Human Life
Farr's Child's Duties and Devotions.
Gerard's Institutes of Biblical Criticism
Hildreth's Lives of the Apostles
Jenks' Reply to Beecher
Locke's Paraphrase and Notes on the Epistles
Mackenzie's Essays and Meditations
Norton's Statement of Reasons
Noyes' Job
Paley's Complete Works, 6 vols
—— Moral and Political Philosophy
—— Natural Theology, with Paxton's Illustrations
Palfrey's Sermons
Robert Robinson's Sermons
Selections from the Scriptures, for adults
" " " for children
South's Sermons
Scenes and Characters illustrating Christian Truth. Edited by H. Ware jr., D. D.
No. I.—Trial and Self-Discipline, by Miss Savage
No. II.—The Skeptic, by Mrs Follen
No. III.—Home, by Miss Sedgwick.
No. IV.—Gleams of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D.
Sunday Library, Edited by H. Ware jr, D. D.
Vol. I.—The Life of the Savior, by Prof. Ware jr
Vol. II.—The Life of Howard, by Mrs Farrar
Vol. III.—The Holy Land and its Inhabitants, by Rev. S. G. Bulfinch
The Apocrypha
The Unitarian.
Tucker's Light of Nature, 4 vols
Unitarian Miscellany, 6 vols
Ware's Letters to Woods
Ware on the Formation of the Christian Character
Ware's Discourses on Character and Offices of Christ
—— Selections from Priestley
Watson's Apology for the Bible
Watts' Catechism
Well-spent Hour, by Mrs Follen
" " Sequel to, by do.
Words of Truth, by Mrs Follen
Whitman's Letters to a Universalist
Worcester's Friendly Review
—— Last Thoughts
—— Bible News.

may 16 epis1m

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

VALUABLE BOOKS—CHEAP.

L. C. BOWLES, 147 Washington street (opposite the Old South), offers for sale the following valuable works at the prices annexed. Persons in want have now an opportunity of being furnished at prices considerably less than they have hitherto been sold.

Channing's Works, octavo	$1 12
Palfrey's Sermons	1 62
Ware's Discourses	38
Beard's Family Sermons and Prayers, 1 vol. 8vo neatly bound in cloth,	1 00
Fox's Sermons, 2 vols. do.	1 00
—— Christian Morality, do.	62
Robert Robinson's Sermons,	75
Village Sermons, by the late Bernard Whitman	50
Letters to Universalists, by do.	75
Farr's Sermons	38
—— Counsels and Consolations	25
Scriptural Interpreter, 4 vols. by E. S. Gannett,	3 00
Brooks's Daily Monitor,	1 00
Christian Teacher's Manual, 6 vols. 50 cts per vol.	
Letters on the Logos, by Rev. C. Upham	75
H. Martineau's Essays to the Catholics, Jews, and Mohammedans, 3 vols.	75
do. Devotional Exercises,	25
Biography of Buckminster, Thacher and Abbot, with a likeness of each, bound	33
Bible Stories for Children, 12 engravings	33

Also for sale as above—

Griesbach's Testament, by Professor Palfrey
Harmony of the Gospels
Ware on the Formation of the Christian Character
Abbott's Young Christian
—— Corner Stone
Parker's Sermons
Dewey's do.
Offering of Sympathy
Cheering Views of Man and Providence
Bulfinch's Contemplations of the Savior
—— Poems
Tucker's Light of Nature
Brooks's and Sewall's Family Prayers
Priestley's Views, with a Memoir by H. Ware jr.
Worcester's Last Thoughts
Works of Hannah More, &c.

Together with a variety other Books at low prices.
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BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

SECOND-HAND THEOLOGICAL LIBRARIES.

JAMES MUNROE & CO., No. 134 Washington street, have received on sale several large and valuable Theological Libraries, including those of the late Rev Dr Parker of Portsmouth, and Rev B. Whitman of Waltham, which they offer at very low prices. These Libraries comprise very many rare and standard Works, seldom to be met with in the Bookstores. Clergymen and those engaged in making up Parish Libraries will find it for their interest to call and examine.

☞ The above will be continued on sale for a few days only. 2w may 16

SUNDAY SCHOOL DEPOSITORY,

124 Washington street, corner of Water street,

B. H. GREENE would inform all those interested in Sunday schools under the charge of Unitarian Christians, that he has lately made great additions to his stock of Books for Sunday school and Juvenile Libraries, and is now ready to dispose of them on the best terms. This list has been published for the above class of persons, and particularly for those residing at a distance. The books named are the best that can be found in the city. It will be perceived that more care has been taken this year than formerly to print and publish books that have strictly a moral and religious tendency, and calculated to make good and permanent impressions on the minds of the pupils. Orders, from far and near, for the following, or any other works, whether accompanied by cash or not, will be promptly met, and the usual accommodations for exchanging those not wanted, will in every case be allowed.

N. B. Printed Catalogues may be had as above.

Adam the Gardener
Abbot's Teacher
An only Son
Annette Warington
Bible illustrations
Bible Stories
Barbauld's Legacy
Bertha's Visit to her Uncle
Bible Companion
Beatitudes
Biography of Buckminster, Thacher and Abbot
Book of the Atmosphere
Collin Reynolds
Corner stone
Cheering Views
Christian Monitor, 4 volumes
Child at Home
China and the English
Contributions of Q. Q.
Christian Teacher's Manual
Christian Token
Clergyman's Orphan
Clara Newgent
Caroline Westerley
Charlie Seymour
Daily Food
Daily walk
Down the hill
Dick's Christian Philosopher
Dick's Future state
Domesticated animals
Early Piety
Family at home
Family story book
Fire-side Piety
Five years of youth
Flowers of fable
Groggy harbor
Gold Ring
Grandmamma Gilbert
Good Grandmother
Hymns, songs and fables
Home (No. 3 of Scenes & Characters)
History of the Israelites
Happy family
Hours for Heaven
Juvenile Repository
Juvenile Companion
Juvenile Miscellany
Keeper's Travels
Key to Knowledge
Life of Rev. George Crabbe
Lives of the Patriarchs, 2 vols.
Life and travels of St Paul
Life of Lafayette (new)
Memoir of Rev. S. Osgood Wright
Memoir of M. and H. Flower
Memoir of Hannah More
—— of Hannah Adams
Missionary Voyages
Money Box
Old Daniel
Ornaments discovered
Paley's evidences of Christianity
Pleasant Sundays
Parent's Present
Parley's Washington
—— Magazine, 1 vol. bound
—— do. 4 vols. do.
Pious thoughts
Parent's Cabinet
Palestine or Holy Land
Prophets and Prophecy
Providence as manifested through Israel
Religion of the Heart
Reflections in retirement
Right opposite
Sunday School Addresses
Sarah and her cousins
Sketches of Female Biography
Swiss family Robinson
Sacred Dramas
Sacred Memoirs, vol. 1, just published
Stories about Boston
School song book
Sephora, a Hebrew tale
Stories of General Warren
Skeptic (No. 2 Scenes and Characters)
Social services, by Greenwood
Scougal's life of God in the soul of man
Sunday school Teacher's Funeral
Sabbath day book
Sadoc and Miriam
Trials of a school Girl
Trial and self-discipline (No 1 Scenes & Characters)
Uncle Philip's conversations.
Value of time
Village Choir
Vegetable world
Week-day book
Ware on the formation of the Christian character
Willson Avery
Youth's Sketch book
Young Christian

B. H. G. is publisher of the following Manuals.

Allen's Questions, Part I.
do do Part II.
do do Part III.
Boston Sunday school Hymn book
Forms of devotions for Sunday schools
Carpenter's Catechism
Sunday school teacher's class book
Social Services, by Greenwood

—Also for sale—

Worcester Association Catechism
Channing Catechism
Bible Biography
Scripture Geography and Atlas
Geneva Catechism, 3d part
Abstract of Bible History &c. &c.
apr 25 3tep&3teop

SCARCE BOOKS.

JAMES MUNROE & CO. Boston Bookstore, No 134, Washington street, have just received single copies of the following valuable works, which they will sell at reduced prices:

Piper's Practical Discourses, (Unitarian) London 1833.
Jeremy Taylor's Sermons, 3 vols. London
James Foster's Sermons, 4 vols. London
Bishop Horseley's Sermons, 4 vols. London
Bishop Porteus's Sermons, 2 vols. London
Ogden's Sermons, London
Belsham's Review of Wilberforce, London
Belsham's Summary of the Evidences of Christianity, London
Belsham's Vindication of Dr Priestly, London
Belsham's Discourses, Doctrinal and Practical, 2vols.
Priestley's Discourses
Jortin's Tracts,

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

GOD.

Thou viewless spirit! where is thy secret home?
Or on the morning-gilded mount, or where
The Deep gathers the angels of his might,
In some dark cave, the sun hath never seen?
The morning comes—I ask, where doth he dwell?
And morning's dewy fragrance sweetly speaks,
And whispers, *Here*. I ask th' imperial sun:
His smile says, *Here*. And the wild sporting winds
Say in their voice of thunder from the deep,
Here dwells Almighty Majesty—and here
Is his *calm* home, sings out the summer breeze,
As she sails laughing on her unseen course.
My God! Oh let a mortal humbly ask
Where dost thou dwell? 'T is nature's voice replies,
Ask where he dwelleth not.—I ask, and strait
The ocean's pearl-strown cave an angel sends—
A many-voiced, and party-colored shell,
Which whispers forth its message from God's Home,
Showing its curious form—credentials sure
That God's own hand has made the wondrous work.
From the far regions of the trackless stars
There comes a ray: the delegate of Heaven
Sings all the way its cherub song of God.
The Lightning comes, in awful pomp, and speaks
In those mysterious thunder-tones, so well
Beloved by all the flowers. How marvellous,
The frailest should the terrible admire!
The lightning tells us of the Almighty Power.
—O God, I feel thy presence when my heart,
Unbidden, kindles, burning into thought;
When mounts the soul to thine *ideal* height.
I find Thee *in* my soul—in every thought,
That seeks the boundless and the absolute;
In every aspiration of the burning heart;
In every yearning for the unseen God.
Unseen! none but the faithless and the blind
Behold Thee not. My spirit ever sees.
Nature with voice that only souls can hear,
With sights the spirit can alone behold,
Makes thy almighty presence ever known.
Within the wakened heart continual rise
Feelings too big for speech—ineffable.—
I hear—see—feel—but voice can ne'er portray
Thine image mirror'd on my soul. O God!
Give thou thy spirit utterance with a tongue!
Ah no. The spirit-world alone can feel thy might,
And its inhabitants can need no voice.

Cambridge. T. P.

FOR THE CHRISTIAN REGISTER.

FAMILY DEVOTION.

How sweet to gather round and sing
Our great Creator's praise!
How sweet the offerings which we bring!
How sweet the prayer we raise!

What nobler sight can feast the eye,
Or gratify the mind,
Than see a family draw nigh,
Their gracious God to find?

The aged parent opes the Book—
The Book of Holy Writ,
And bids his children in it look,
As they around him sit.

He reads the sufferings and the death
Of their redeeming Lord;
They list with an attentive breath,
And hear the holy word.

And now they kneel in earnest prayer,
And raise their hearts above,
How sweet their dwelling! God is there—
There, too, resides His love.

Thus while on earth they seek his face,
And sing abroad his praise;
They 'll join above the heavenly race,
And sing for endless days. C.

MISCELLANEOUS.

[From the London Christian Observer.]

LITERATURE FOR THE BLIND.

Extracts from a Review of Gall's "Historical Sketch of the Origin and Progress of Literature for the Blind" &c.

The blind for generations to come, will have to thank James Gall, printer, in Edinburgh, for his labors in their behalf. He is a thorough zealot; he has toiled for many years hard and perseveringly; he has spent his time, risked his money, and impeded his business; and the result of his labors is now before us. The patient investigator, who hunted out a grain of wheat in a bushel of chaff, was justly recompensed with the produce of his discovery for his pains; and Charles the Second ordered that the man who climbed to the top of Salisbury steeple should be rewarded with a patent, enjoining that no man should climb there but himself. Mr Gall has been as persevering as the former, and has placed his acquisitions, by means of the press, on a higher eminence than the latter; and we wish that we could reward him according to his merits, by making him patent printer to the blind for many years to come, so as to ensure him a handsome return for his labor and expense. We doubt, however, whether the patent is needed, as his inventions and improvements, we should hope, will ensure a large demand for his "Literature for the Blind;" and he need not be afraid of any formidable rivalry, the comparatively small number of blind readers, their general poverty, and scattered condition, and the expense of the printing apparatus and typography necessary for their use, not rendering competition very flattering.

The serious privations of the blind are not generally known, even by benevolent persons. A portion of them are seen congregated in comfortable asylums, where they are fed, and clothed, and taught, and have appropriate occupations assigned to them, and enjoy the privileges of cheerful society, with far less of care, vexation, or toil than usually falls to the lot of the rest of mankind. But this sheltered portion of the blind constitutes but a small part of the aggregate of sufferers, of whom Mr Gall computes that there are at least thirty thousand in different places who speak the English language. For the most part they are thinly scattered, in cheerless loneliness; one here and there in a village or parish, scarcely observed or thought of; fixed to one spot; compelled to seclusion in cottages, or buried in the "solitude of cities;" presenting no prominent mass of wretchedness to the public eye, yet for the most part surrounded by wants and privations of the severest kind, and which are not known or thought of beyond the immediate circle of their relations and friends. Some, we have said, are collected by the hand of charity in appropriate asylums; some are mendicants; and a small number are able to gain a precarious livelihood as musicians, and of late years by simple handicraft trades; and a few are in easy circumstances of life; but in general the calamity is found chiefly among the poor, whose children are exposed to greater casualties than those of the rich, and are not so skilfully attended in their ailments; and their frequent inability, either to earn their bread, or to amuse or even to occupy their leisure, causes much wretchedness among them.

We recollect a friendly argument between two young ladies, the one blind and the other deaf (though not dumb, her deafness not having been congenital), in which they contrived—the blind by finger speaking, and the deaf by oral speaking—to apprise each other of their mutual sympathies. The blind thought herself happy that she could sing and play on the piano-forte, and converse with her friends; the deaf, that she could read and write, or walk about and enjoy the charms of nature and behold the gladness of "the human face divine;" and each felt acutely for the privations of her companion. But who can doubt but that the blind was far the most afflicted? Even where dumbness is added to deafness, so that the calamity becomes greatly aggravated, the arts of reading and writing afford constant facilities for instruction and amusement: but the blind are excluded from these resources; to them, the whole world, except as accessible by the direct organs of contact, or taken in by report through the ear, is an unknown region. They vegetate in night upon the spot where they tread; dependent upon others; usually incapable of procuring food or clothing; living in continuous childhood; knowledge shut out at its widest portal; and even the volume of Eternal Life rendered a sealed book, except as charity orally conveys and memory treasures its sacred contents.

We pass over the account of Mr Gall's first experiments, and of previous attempts which had been made both in France and England to print books for the Blind consisting of letters in relief. The conductors of the Blind Asylum in Paris began to print such books, with great zeal, in conformity to a theory suggested by some unknown individuals fifty years ago. The same thing was attempted in England. But in both countries the project failed, and the art of reading by letters in relief was abandoned as hopeless.

In 1826 or 1827 Mr Gall chanced to meet with some of these experiments, which he pursued, till he obtained complete success.

In 1827 the characters by means of wooden types were so far in advance as to warrant the regular printing of a "First Book," by means of which the ulterior experiments could be conducted by the aid of the blind themselves. To effect this object, the managers of the Edinburgh Blind Asylum gave the assistance of the pupils, and afterwards reported most favorably of the success of the undertaking. In 1828 a Committee was formed—composed of Dr Baird, the Principal of the Uneversity of Edinburgh; Sir H. Jardine; and Professors Pillans, Wilson, and Johnson—who stated that the blind children whom they examined were able to read in a few weeks with their fingers, as well as other children with their eyes; and as Mr Gall declined receiving any pecuniary acknowledgement except what might accrue to him from the eventual sale of publications, they strongly recommended the extensive circulation of an edition of the Gospel according to St John, which he proposed printing, and which the subscribers might either retain as a literary curiosity, or distribute among the blind. Another Committee at Glasgow—among whom was Dr. M'Farlan, the Principal of the University—reported in a manner equally favorable. But, notwithstanding these encouragements, the scheme had nearly failed from the want of a sufficient number of subscribers to the projected publication. Mr Gall determined, however, to persevere, though at a serious pecuniary risk; and he even in a manner began the whole anew, by a series of experiments, with a view to reduce the type to the smallest convenient dimensions. In the course of these experiments, constant improvements, suggested by repeated trials, took place in the formation of the characters; and each alteration led to renewed trouble and expense in re-modelling the types. At length, when Mr Gall thought the state of advancement of the characters sufficient to warrant the casting of a fount of metal types, he was impeded by the jealousies and secrets of trade; for type moulds, and the other apparatus of type-founding, are not articles of ordinary maufacture, but are constructed privately and confidentially upon the premises of the type-founders. He however ultimately cleared his way, and completed his first fount of types, of the size called Double-English. The metal types being more sharp and regular than their wooden precursors, the blind could distinguish them more readily: he therefore thought he might now venture on a smaller size; and he therefore after a new series of experiments, cast a fount of Double-Pica, which fully answered its purpose. But the reduction of size detected some defect in the form of several of the letters which were less distinguishable than others: he therefore went to work again, and, having corrected the evil, ventured on a fount of still smaller size, Great Primer, which is but one size larger than that in which Scotch lawpapers and Church Bibles are printed. By these improvements a book for the blind would be brought into one-third of the size at first thought necessary for legibility.

The printing and paper required many experiments. As the letters are formed not with ink, but by relief caused by pressure, great mechanical power was requisite, and also an improved press; but these difficulties were surmounted by printing only a page at a time, so that any press will now answer the end. The thick, heavy, expensive paper originally employed for embosed printing, it was found might be dispensed with, since any good thick printing paper, with a little more size than usual in its composition, would answer the purpose. The letters in relief may be rudely handled, and even forcibly rubbed and pressed, without injury. The paper may be printed upon each side; and, to complete the improvements, a suitable method of binding the volumes has also been devised, so as to reduce them to a convenient bulk without injury to the raised letters.

In 1831 Mr Gall was requested to visit the School for the Indigent Blind in London; and his success in teaching the pupils to read was such as to call forth the warmest approbation of the Committee, who requested him to accept a purse of fifty guineas, as a mark of their respect and gratitude, but he declined it. In January 1832 the Gospel according to St John was printed, being the first portion of the Sacred Scriptures ever printed for the use of the blind, or capable of being read by them. Five or six other books, elementary and educational, have since been printed; but it does not appear from Mr Gall's account that he has any immediate prospect of receiving an adequate return for what he has actually expended, much less any solid pecuniary reward for his labors. We trust that the publication of his volume will aid his object; and we shall feel happy if our notice of it shall conduce to the same end. Sixpence will put a blind person, or a dozen blind persons in succession, in possession of the "First Book," consisting of the alphabet, the Lord's Prayer, and a few short useful sentences; and this being mastered, the whole field of literature, sacred and secular, so far as books may hereafter be published, is open before him. No blind person in Great Britain, or in any place where the English language is spoken, needs remain a stranger to the benefits now within his reach. The portions of Sacred Scripture already printed, to which others will be added as the demand increases, are a treasure of infinite value.

We recommend Mr Gall, or rather the conductors of some of the institutions for the blind, to advertize these publications, so that any person who has a blind friend or neighbor may know how to procure them through the booksellers. To one who desires to follow the example of his Divine Master, it is a new pleasure to be informed of a new act of Christian charity within the compass of his attainment; and we should not think our exhortation lost if we stimulated only some little child, to whom the above facts were related, to teach a blind boy or girl to read the Gospel of the Beloved Disciple.

TRAVELLING IN RUSSIA.

The following extract from a tour of sixteen months in Russia, illustrates the importance, indeed the necessity of *bribery* in that country, if one wishes to despatch business, or indeed to avoid the most serious inconvenience. It is a dreadful state of things, but we have abundant reasons for believing that the picture is an accurate one:—*Mecantile Journal.*

"A friend of ours who had made a long stay in Russia and knew the nation well, had impressed upon me in the strongest manner, that no point can be gained there without money. 'If,' said he, 'you are detained at a custom house, or require horses or other facilities, go to the head man of the place, and be he decorated with twenty orders, offer him twenty-five rubles, and your object is gained. Do not fear giving offence; the highest and lowest expect, and will take a bribe.' This advice I treasured up in my recollection, resolving to act upon it without reserve, for which an opportunity was soon offered. Having driven into the custom house yard, which was filled with soldiers and Jews, a gentlmanly looking man in uniform, who could only speak Russian, entered the carriage and began to examine its contents. He appeared to be soon satisfied, but having delayed unnecessarily, my companion now proposed to give the fee, which was ready prepared in her hand; but notwithstanding my friend's advice, and my own previous resolution, the genteel demeanor of the functionary, and the publicity of the place, deterred me from venturing upon what I thought would be considered an insult. After a while he separated a small parcel containing books, and observed through an interpreter, that he presumed they were only guide books. Still encouraged for a hint I imprudently opened them, and omitted to avail myself of the last moment for the expected bribe. The time was passed, his manner changed, and he ordered the packet to be carried into the office, that it might be forwarded to the Censor of Moscow. Several Jews then pressing round said secretly in French, that I must give him money. A Polish gentleman, however, who was transacting some business at the custom-house, dissuaded me strongly from doing so; thus all was confusion and contradiction; but the carriage being released, we left the books to their fate, and drove to the inn to make arrangements for prosecuting our journey. Not being able to procure a German servant who could speak Russian, I had been advised to apply to the military officer in charge of the post office to allow one of his public couriers to accompany us to Moscow. The post master colonel agreed, (a Russian officer standing by, observed, that anything might be had for money, of which I probably had plenty,) and a man was appointed to attend us, to whom I was to pay 200 rubles and his return expenses. The poderoshna from the commandant being also secured, we set out in the evening with six horses to our caleche, our two attendants riding behind us in a kabitka, a miserable two wheeled vehicle, without springs. How the difficulties of travelling in wild countries seem exaggerated! Here we had made every arrangement at a distant Russian town in a few hours, and we were starting with glee for the ancient capital! The character of the people had been so misrepresented! Where were the proofs of extortion and venality on the part of the functionaries, for the detension of the books might be a necessary compliance with forms? Full of these sentiments we were driving past the custom-house, when our cavalcade was suddenly interrupted by a soldier with a drawn sword. On alighting, it was intimated through the Jews, that our arrest was on account of the books, which I forthwith begged might be confiscated, and I allowed to depart; but this was refused, particular information was denied, and every thing wore an air of mystery. Now seemed the time to employ money, and it was freely offered, but it was also the time for the custom-master's revenge. I was told it was too late, I ought to have given it before; and as to the books, I must not depart without them, nor leave the town till I had furnished a surety of 100 rubles, for their safe conveyance to Moscow. I immediately said, 'Send them in charge of your own courier, who is going thither with me. How can I, a complete stranger furnish a surety?' Still there was a demur. Evening was shutting in, and the office being closed, the business was now to be deferred till the next day. So, chewing the cud of vexation, I dismissed the horses, and endeavored to ascertain, as far as the rascality of the persons about me would admit, what was to be done. At last a Jew offered to be my surety for fifty rubles, which the custom-master accepted, on my sending him the present that he had declined the night before. I eagerly caught at this, not waiting to find out who was the greatest rogue, Christian or Jew, and deeming it an indulgence to be allowed to pay about seventy rubles for the conveyance of my own books, on my own carriage to Moscow."

GERMAN STATES.—Germany with a population of thirty five millions, nearly equally divided between Catholics and Protestants, comprises thirty eight States, thirty four of which are under the monarchical form, and four, viz: the 'free towns,' so called, of Hamburg, Lubec, Bremen and Frankfort under the republican. Two states, however, alone absorb twenty one millions of the thirty five, Austria having about eleven millions of German subjects and Prusia ten, leaving therefore fourteen millions for the other thirty six states. The Kingdom of Bavaria contains four millions of inhabitants, and the Kingdoms of Saxony, Hanover and Wurtemburg, each about a million and a half. Deducting therefore the amount of the population of these four, and there will remain about six millions and a half for thirty two States. Baden has a population of over one million, and the Grand Duchy and the Electorate of Hesse nearly a million and a half between them, leaving, therefore, five millions to be divided among the remaining twenty-nine States, the largest of which, Holstein Lauenburg, has nearly five hundred thousand, and the smallest, Lichenstein, a little over five thousand. From the above brief statement, the reader will be able to understand what are, as it were, the numerical corporeal constituents of Germany. All these thirty eight nominally independent States from one Confederacy, sending representatives to the Diet at Frankfort, in which however every thing is controlled by the two large members, Austria and Prussia. There exists but the form of a general representative assembly, a form which only serves to give more facility and effect to the usurpation of these two. They extinguish instantly any spark of liberty that may be kindled in the German soil. They permit no where freedom of the press. In every university they place a superintendent who is to report if any professor teaches doctrines tending to overthrow their despotism. In short, the thirty five millions of Germans are subject politically to the will of the cabinets of these two despotic governments.

NEW MODE OF PUNISHMENT.—The following letter has been addressed by a lady to the editor of a cotemporary journal. "Sir—Having heard there is some difficulty in devising adequate punishment for culprits, and that the tread-mill, solitary confinement, &c. have failed in the results, not having proved sufficiently effective, I have just turned my mind to the subject, having once undergone the penance I am going to describe for unmanageable prisoners. The magistrate could not be said to be severe who only said, 'The sentence of the court is, that the prisoner at the bar *be dressed as a lady of fashion.*' Methinks I hear the culprit thank his stars for the mercy, until he has gone through the ordeal: it runs thus—the body to be laced in four inches smaller than the natural size, with steel, whalebone, and cotton: let him eat a hearty dinner, then add a pair of shoes particularly narrow across the foot, and a little too short, to make them look small, then let the roots of the hair be drawn up by a French hair-dresser; and if you wish to give additional torture, put in a quantity of combs, hair-pins, &c., expose his shoulders to the air, and then make him dance for an hour or two, not forgetting to have a pressure on the chest bone from a broad topped steel busk, and when he is well heated with exercise and indigestion, ask him if he would not rather submit to the tread-mill."—*Sheffield Iris.*

TOO CAREFUL.—The N. Y. Journal of Commerce relates that, a few days since, an old man called at the Bank of the United States, in that city and took away a bag containing a thousand Spanish pillar dollars, which bag and dollars he deposited for safe keeping seventeen years ago. At the time the deposite was made, the cashier urged that he should be allowed to loan the money on bond and mortgage. But the man said he believed it would be *safe* in the vault of the bank. It has been safe, for the old man finds his bag and dollars just as he left them; but if he had permitted the money to be used, it would have been quite as safe and the cashier remarked that he should in that case have had full $4000 to pay him. The old man has now screwed up his resolution and parted with his long loved dollars, at two per cent premium.

THE FUTURE LIFE.

A SERMON Preached on Easter Sunday, 1834, in the Federal street Church, Boston, by Wm. E. Channing.

This day published by JAMES MUNROE & Co. 134 Washington street.

This Sermon is also for sale (or will be soon received) at the following places.

BALTIMORE.
Lyman Reed & Co. No. 6 South Charles street.
PHILADELPHIA.
R. H. Hobson, No. 147 Chestnut street.
NEW YORK.
C. S. Francis, No. 252 Broadway.
PROVIDENCE.
A. S. Beckwith, Westminster street.
SALEM.
Benjamin Colman, Essex street.
PORTLAND, Me.
Colman & Chisholm.
PLYMOUTH.
W. S. Bartlett.
KEENE, N. H.
George Tilden.

May 9

PARKER'S SERMONS.

SERMONS by Nathan Parker, D. D. late Pastor of the South Church and Parish, Portsmouth N. H. Published by a committee of the Parish with a Memoir of the Author by Henry Ware Jr. Just received by JAMES MUNROE. & CO. Boston Bookstore. 134 Washington Street. april 11

VALUABLE THEOLOGICAL WORKS,

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.

Wetstein Novum Testamentum, 2 tom. folio
Watson's Tracts, 6 vols. 8vo
Beausobre & L'Enfant, Nouv. Testament, 2 tom. 4to
Bowyer's Critical Conjectures, 1 vol. 4to
Kuinoel, Commentarius in Epist. ad Hebræos
Eichhorn's Einleitung in Neue Testament, 3 Bande 8vo
Griesbachii Symbolæ Criticæ, 2 tom. 12mo
Herder's Werke, 60 Bande 18mo
Rees's Sermons, 4 vols. 8vo
Anecdotes of Bp. Watson, 2 vols 8vo
Belsham on the Epistles, 4 vols 4vo
Graves on the Pentateuch, 1 vol. 8vo
Belsham's Memoirs of Lindsey, 1 vol. 8vo
Le Courayer, de la Divinite de Jesus Christ, 1 tom. 8vo
Priestley's Memoirs, by himself; with a Continuation, by his Son. 2 vols. 8vo
Gillies's New Testament, 2 vols. 8vo
Price's Sermons, 1 vol. 8vo
Priestley's History of Early Opinions, 4 vols. 8vo
Porteus's Life of Secker, 1 vol. 8vo
Norton's General Repository and Review, 4 vols 8vo
Christian Disciple, and Examiner, complete
Unitarian Miscellany, 6 vols. 12mo
Milton on the Trinity, 1 vol. 12mo
Farmer on Demoniacs, 1 vol. 12mo
——— on Christ's Temptation, 1 vol. 12mo
——— on Miracles, 1 vol. 12mo
Sparks's Tracts, 6 vols. 12mo
Hartley on Man, 3 vols. 8vo
Hannah Adams's Dictionary of Religions, 1 vol. 8vo
Marsh's Lectures, 1 vol. 8vo
Price's Dissertations, 1 vol. 8vo
Buckminster's Sermons, 1 vol. 8vo
Thacher's do. 1 vol. 8vo jan 24

JUVENILE AND SUNDAY SCHOOL DEPOSITORY.

147 Washington street, (opposite the Old South)

L. C. BOWLES would inform Clergymen and others interested in Sunday schools, that he has for sale a very complete assortment of books particularly adapted for the Juvenile Libraries and Sunday schools of Unitarian societies. The following list comprises some of the most approved works which have been published during the past year.

A catalogue of has been recently published, which may be had gratis. Orders executed on very reasonable terms, for cash or credit. (In press, several new works.)

Scenes and Characters—No. 1. Trial & self-discipline
No. 2. The Skeptic
No. 3. Home
Life of Abraham and Isaac
——— Jacob and Joseph
——— Collin Reynolds
Sacred Memoirs, or Family instruction, being a history of scripture characters from Adam to Joseph
Adam the Gardener
The Week-day book
The Sabbath-day book
The family story book
The child's book of Bible stories. By Rev. T. H. Gallaudet
Social services for families and Sunday schools.
Comstock's Natural Philosophy, for youth
——— Astronomy, do.
Teacher's Present
Missionary Voyages
Parent's Present
Domesticated animals
Youth's Keepsake
New England and he institutions
Temperance anecdotes
Life of Lafayette
Child's book on intemperance
Down the hill
Sephora, a Hebrew tale
Parent's Cabinet
Reflections in retirement
Stories about Gen. Warren
Voyages and Adventures of Jack Halyard
Life and travels of the apostle Paul
The Mother's friend (Abbot's series)
The Mother at home do.
The child at home do.
Fireside piety do.
Right and wrong
The Holy Land and its inhabitants. By Bulfinch
Memoirs of S. Osgood Wright
Hannah More
Value of time
Value of money
Evergreen
The Father's book
Young Infidel reclaimed
Morrison's counsels to young men
Recent Voyage of capt. Ross. &c. &c. &c

The following is a list of the manuals and works for Sunday school teachers generally used in Unitarian parishes.

Allen's Questions, Parts 1, 2 and 3
Field's Questions
Worcester Association catechism
Channing's do.
Carpenter's do.
Geneva do. third Part
Abstract of Bible history
Adams's Letters on the Gospels
Hamilton's Questions
Forms of devotion for the opening and close of the Sunday school
Boston Sunday school Hymn book
Bible stories for children
Calmet's dictionary of the Bible
Kenrick's Exposition
Nichol's Natural theology
Paley's Evidences
Dabney's annotations
Locke on the Epistles
Harmony of the Gospels.
Blake's evidences of Christianity
Jahn's Archæology
Gannett's scriptural Interpreter
Ware on the Formation of the Christian character
do. Sunday Library apr 25

VALUABLE AND RARE BOOKS.

THE following books may be obtained by applying at the Christian Register Office 134 Washington street.

Camden's Brittania 2 vols Folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London. 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529. april 4

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THE THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

THE PROGRESSIVE PRIMER, and Fourth Class Reader; introductory to the National Spelling Book and Third Class Reader. Price 10 cents.

These works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organized into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; into all the Public Schools of Philadelphia; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by

RUSSELL, ODIORNE & Co.
ap 18 epSt School Book Publishers, Boston.

VALUABLE *work for Academies and Sunday Schools.*

A Catechism of Natural Theology. By I. Nichols, D. D. "Every house is builded by some man. He that built all things is God."

This valuable work, which is wholly free from any thing of a sectarian character, and is rapidly coming into use in various Academies, and the higher Classes of Sunday Schools, is now published by the subscribers—Price $7,00 per dozen.

apr 25 RUSSELL, ODIORNE & Co.

PETER PARLEY'S ARITHMETIC.

Peter Parley's method of teaching Arithmetic to Children.

THIS work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

This arithmetic is immediately connected with, and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never been before adopted in arithmetical books. It is indeed nothing more than taking the same method in a book, that a person would naturally take without it. It is following nature, and this is one step more towards delivering us from the shackles which custom has fastened upon us. The work is beautifully got up, and will be pleasing and attractive to all children at first blush. What a difference between these days and the brown paper age of Dilworth and Daboll!

From Rev. J. L. Blake, Author of several popular School Books, Boston, Mass.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in schools. It is one of the best books on the subject I have seen.

From James Thacher, M. D., Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From H. Fuller, Teacher of a Select School, Plymouth.

Having used for sometime in my school 'Parley's Arithmetic,' I feel satisfied with its adaption to the mathematical faculties of young children. Its great excellence consists in the author's simple and highly interesting method of 'telling about arithmetic'—so that the scholar is amused and instructed at the same time. It cannot fail to advance the pupil in the important art of calculation, if used as the author recommends. It should be introduced and used in all our primary schools, until a better one appears to take its place.

From Joseph Noble and Charles Holden, of School Committee in Portland, Me.

We have examined a small volume entitled 'Peter Parley's method of teaching arithmetic to children,' with numerous engravings, and do not hesitate to pronounce it a valuable work, and that it is as well calculated to be useful in primary schools as any now in print.

From Charles Minot, Clerk of the General School Committee in Haverhill.

At a meeting of the General School Committee of the town of Haverhill, November 27th, A. D. 1833.

Voted, That, among other books, to introduce 'Peter Parley's Arithmetic' for children, into the public schools in this town.

From Phineas Ingalls and Horatio J. Swasey, Superintending School Committee of Standish.

Upon examination of Peter Parley's Arithmetic, we are decidedly of opinion, that the book is a proper one to be used in our primary schools, and we shall recommend its gradual introduction into the schools in the town of Standish.

From John Boyd, Somersworth, N. H.

Having examined a work, entitled 'Peter Parley's Arithmetic,' I think it the most profitable one in print, for beginners in that branch.

From L. W. Daggett, Wareham, Mass.

Having carefully examined 'Parley's Method of Teaching Arithmetic to Children,' I can most cheerfully recommended it to parents and teachers.

From Isaac Foster, Principal of the Young Ladies' Seminary, Ezeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the food fortune to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15,000 copies were sold. Copies furnished for examination by the Publishers,

Price 2,37 1-2 per doz. 25 cts single.

CARTER, HENDEE & Co.
131 Washington st. (up stairs.)

May 9

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.

may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.

may 9

GREENWOOD'S HYMNS.

CARTER, HENDEE & CO. have just published the fourteenth edition of "A collection of Psalms and Hymns for Christian worship," by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which it has been used, viz—King's Chapel (Mr Greenwood); Hollis street Society (Mr Pierpont); Second Society (Mr Robbins), *Boston.*—East Cambridge, Cambridge-Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Shirley, Duxbury, Hubbardston, *Mass.*—Walpole, *N. H.*—Hartford, *Conn.*—Portland, Hallowell, Augusta, Castine, *Maine.*—Brattleboro', *Vt.*—Savannah, *Geo.*, and many other places in New England, and the southern and western States. may 2

PALFREY'S SERMONS.

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JAMES MUNROE & Co. have purchased the remainder of the edition of Palfrey's "Sermons on Duties belonging to some of the conditions and relations of Private Life," which they are enabled to offer for sale at the very reduced price of $1,62 1-2.

april 4 134 Washington st.

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PUBLISHED EVERY SATURDAY MORNING,
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